

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., December 17, 1931

NEW SERIES
VOLUME XXXIII. No. 51

MOREOVER

We make known to you the grace of God bestowed on the churches of Mississippi; how that in a great trial of affliction the abundance of their joy and their deep poverty has abounded unto the riches of their liberality.

Thus Paul wrote to the church at Corinth concerning the churches of Macedonia. But the reports from practically all the churches thus far concerning the Every-Member Canvass provoke such expressions at this time. In almost every report the brethren have said, "the pledges have been beyond our fondest hopes. Far more people than ever before are subscribing. Some of our regular givers have subscribed some less than they have been giving, but many have increased their subscriptions over previous giving." This is indeed gratifying. The first church which reported on the campaign was a country church and its pledges for denominational work trebled former gifts. One of the latest to report, being a church in a small town, reports \$600.00 for denominational work for 1932 while thus far this year we have received \$100.00.

This shows what work will do. One church had eighteen teams consisting of 36 members for making the Every-Member Canvass. The Canvass was preceded by many days of preparation by way of information and inspiration. Their victory was won in a sense before they began the Canvass.

Now, if there are those which have not put on the Canvass, it is not too late for them to begin even their preparation. By all means, prepare for it. A Canvass should never be made without having thoroughly acquainted the people with first the object in view, the Scripture basis for it and the obligation resting upon each individual member. The previous preparation, however, does not itself complete the work; neither does the approach to half the membership complete it. This is an every member canvass and should not be concluded until every member has been appealed to; neither should we quit with one appeal. Persistence is the price of perfection.

It is also gratifying to note that many, many of our people have decided to be honest with the Lord and let Him have His tithe for His work. Continuation of the effort in this direction will put our work on a permanent financial basis with adequate support for all the interests assured.

Another interesting feature in connection with this Every-Member Canvass is the pledging of produce from the farms. Some are pledging chickens and eggs and calves and pigs and cotton. Some far-sighted pastors are asking that they write down upon the pledge card how many of each will be given next year. This produce the church proposes to sell and give the proceeds to the local work and to the work of the denomination. In some sections of the State the plan has worked very successfully. In so far as we know, it originated with Pastor W. A. Greene at Meadville. He has already been working it most successfully. His report at the meeting of the State Board spread

to the Northeastern part of the State and a church whose pastor was opposed to the Every-Member Canvass (a man who had formerly been employed by the Board as a missionary) decided to undertake to work the produce plan. But we would emphasize the importance of signing the card giving the amount of produce or the acreage promised to the work. The Lord believes in definite statements.

"LET NOTHING BETWEEN"

The words of the poet have been set to music, "Let nothing between." Of course, the author meant let nothing come between ourselves and our Saviour. Our appeal now is to let nothing come between us and the completion of this year's work for the Cooperative Program. Every interest is in need. Some are crying louder than others. But those which are not crying are suffering perhaps as severely as are those which are saying most. To be sure, the Foreign Board, the Home Board and institutions are under heavy debts and are exceedingly embarrassed. Our State Board work is suffering equally as much when we consider our inability to carry on. As a matter of fact, we have tried twice or three times this year to borrow money at the banks and were unable to do so. Perhaps no interest has suffered as has our State Mission work. Some years ago the appropriation for one year was \$130,000. For the year 1932 it is only \$38,000.00. And while this is true, we have never known the needs for mission work within our State to be greater than at present. Not only the needs make their appeal, but the opportunity as well is exceedingly encouraging.

Our hospital needs so much at this time funds from the Cooperative Program in order that it may be able to meet its maturing bonds on the first of January. We really need \$100,000.00 in the month of December from the Cooperative Program in order to enable our hospital to pay its obligations. To save the denomination from embarrassment, the Cooperative Program must be strengthened before the close of this year. Some \$2,000.00 must be provided for the educational work by the first of January, or default is certain and the only way open is the way of the Cooperative Program. Let us not wait until this embarrassment is upon us. Let's act now during the remaining days of this month. By means of a thorough canvass and round-up on the part of every church, each doing what he can, we will save the day. Our appeal is to every pastor and to every layman.

—R. B. Gunter,
Corresponding Secretary.

If your church is getting The Baptist Record at the \$1.00 rate to 90 per cent of the families and has not paid beyond January 1st, the paper will be discontinued on that date. Your church may arrange for the paper to come to ten or more at \$1.50 each. We hope you will make the list large. Get all your families if possible. But remember that the dollar rate is discontinued and the paper will be stopped at expiration unless renewal is sent in.

"AS SHEEP AMONG WOLVES"

(By William James Robinson, A.M., D.D.)

That we are living in troublous times no one doubts. The very air we breathe seems to be charged with disappointments, biting sorrows, tragedies and woes that beggar description. No one dares prophecy a better day, for every indication is that we must pass through a darker night before the day of rejoicing will dawn. Many are crying out frantically for relief, but it does not come.

Nearly two thousand years ago the Master said to his apostles: "Behold, I send you forth as sheep among wolves: be ye therefore wise as serpents and harmless as doves" (Matt. 10:16). Many ministers are feeling that they have had this experience and that they are still having it. This generation has never seen ministers suffering in body, mind and spirit as they are today. And their condition is growing worse and no sign of better conditions is in sight.

We are no longer shocked to learn that a good minister of Jesus Christ has been forced from his pulpit to join the already "over-crowded ranks of the unemployed." Many of them go penniless, but with good sums due them on unpaid salaries, but little or no prospects of ever being paid, while many to whom they have been ministering are prosperous and enjoying luxuries. Their very souls cry out in agony unto God as they are called on to experience Gethsemane.

A few typical examples will help visualize the situation. A large half-time church called a splendid minister, but paid him so little that the necessities of his family soon compelled him to resign. "Starved out" tells the story. A full time church, of several hundred members, compelled her pastor to resign, knowing that hospital bills and other sickness in his family had overwhelmed him with debt. He went out penniless and was actually compelled to accept charity from relatives and even beg others for food for his family. Another church coldly dismissed her pastor, owing him hundreds of dollars, and knowing that he had recently been compelled to spend large sums on accounts of sickness, and that ominous cloud of sorrow still hovered over his family. His sorrow did not seem to concern them. "Starved out" after an enviable record.

These pastors are all capable men, with records of efficient service and splendid character and conduct. In the last case mentioned the tithes of the officers alone, had they been given to the church, would have paid all the operating expenses of the church, but some of the officers paid nothing to carry on the work. They would pray for the pastor, but pay on his salary "narry a cent."

The tragedy involved in many instances where pastors are deprived of their salaries is heart sickening, revolting, astounding—it is heartless persecution. It is unbelievable that men calling themselves Christians, sons of God, could do these things if we did not have incontrovertible evidence to prove it.

Many leaders in our churches no longer regard the office of pastor as sacred. They think of it purely as a commercial contract to be severed at their own discretion. No minister can work successfully under such conditions. The pastor that has to work with those who think of him as a "hired man" is surely a sheep among wolves, and will feel their teeth and claws both sooner or later.

Many churches do not seem to know how to treat a pastor. Let God's word tell us. "Let the elders that rule well be counted worthy of double honor, especially they that labor in word and doctrine" (I Tim. 5:17). "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake" (I Thess. 5:12, 13). These passages are very plain and need no exposition at this time.

Pastors are essential to the welfare of our churches and they are a community necessity. No community is well organized that does not have an adequate supply of true ministers. God calls them, and the Holy Spirit appoints them to

their work, and the Lord expects the churches to support them. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Cor. 9:14). How dare any man treat lightly the ordinance of God? "We engage, therefore, by the aid of the Holy Spirit ***to contribute regularly and cheerfully to the support of the ministry" (Church Covenant). Thus, we have the obligation God imposes upon us and the one we voluntarily assume in uniting with a church. This obligation is unspeakable. It cannot be trifled with without soiling one's honor. It is sacred and binds through life. The man who does not esteem his integrity more highly than he does his money places a very low estimate on his character.

Good ministers of Jesus Christ have consecrated and dedicated themselves to the sacred task of ministering the bread of life to sin cursed souls. They have forsaken every secular means of livelihood and depend on reaping the "carnal things" of those to whom they have sown "spiritual things." They bless every life they touch and enrich every household that receives them. Surely, they merit the highest Christian consideration.

To embarrass, hinder or harass ministers in their work is no light matter. It is a grievous sin against them and against society, and an insult to God who has sent them. He will not treat lightly any evil done to them for he has said: "Touch not mine anointed, and do my prophets no harm" (Ps. 105:15). The Lord is very jealous for the reputation and welfare of his ministers. You may do them evil in a variety of ways, but the day of retribution will surely come. Whatever of good or evil is done to them is done to Jesus. He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

What is the true Christian spirit, character and conduct? It is brotherhood in the truest, highest, noblest sense of the word. The Good Samaritan exemplified the command to "love thy neighbor as thyself." "Ye be brethren." "Be ye kind." "Let us do good unto all men, especially unto them who are of the household of faith." "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2). "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). The Bible abounds in such passages, but these suffice.

Now, visualize church members, sons of God, using all they earn on themselves and forcing their pastor into a humiliating resignation, saying "We cannot pay him." When Elijah was sore oppressed by enemies the Lord said: "Arise, get thee to Zarephath***behold, I have commanded a widow woman there to sustain thee" (I Kings 17:9). With only enough food for a scant meal for herself and son, she fed the prophet, and, behold, the meal and oil failed not till the harvest came in abundance. She obeyed God.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel"—be sustained by the laity to whom they have "sown spiritual things." This is the Lord's ordinance.

Many brethren use the following passage as an excuse for not paying on church expenses. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (I Tim. 5:8). This not only does not justify such conduct, but condemns it most severely, for no family has any greater need than good ministerial service. Furthermore, family needs cannot annul God's ordinance.

"But woe unto you scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayer: therefore, ye shall receive the greater damnation" (Matt. 23:14). Is it any worse to "devour widows' houses" than it is to disobey God's ordinance and humiliate his minister and make it impossible for him to have a house? The preceding verse says: "Ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." That is just what is done when a faithful minister's voice is silenced by "starving him out." It also adds to

the influence of the devil when the minister's influence is crippled.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:27, 28). What is more beautiful than to see and hear a layman stand and pray fervently for his pastor? But what is more disgusting than to learn that this same man refuses to obey "God's ordinance" to support his pastor. Then you remember and "for a pretense make long prayers." A man's prayers and conduct should harmonize.

Hypocrisy is "the feigning to be what one is not; a deceitful show of good character, good will, or virtuous intentions." A hypocrite is "one who acts a false part or makes false professions, as of beliefs, opinions or feelings." (Standard dictionary). It may be readily admitted that one may act the part of a hypocrite out of ignorance when his heart is sincere. But how can a Christian, who has been clearly instructed as to his duty, and has entered into covenant with others, excuse himself from his covenant obligations? Every member of every Baptist church by that very fact professes his obligation to obey God's word. Is he not "feigning to be what he is not" when he deliberately refuses to obey God's ordinance to support his pastor?

Some churches, by their conduct, remind one of this passage: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee" (Matt. 23:37). Some churches humiliate every pastor that serves them. The pastoral relation is a sacred relation and should be a most delightful office to fill, but in many instances it is a most bitter experience, because of "unreasonable and wicked men" (II Thess. 3:2), who, instead of bearing their pastor's burdens, make them heavier till they are unbearable and he is "starved out."

I realize that I have used strong language in this article. I have tried to put teeth in my words because the condition I have discussed has teeth that are tearing the hearts out of many pastors. This condition concerns my love of righteousness, and needs remedying immediately.

—BR—

MUSINGS OF A CHUMP

—O—

I sure wish our pastor would quit talking to us so much about reading and just preach the pure Gospel to us in simplicity and power. He says we need to learn a great deal more than we know. That is why he ought to preach the pure Gospel in simplicity and power, so we could hear more of it and then we would learn more. He wants me to pay \$2.00 per year for a religious paper. I want him to know I got my religion out of the Bible twenty years ago and it is pure and undefiled. That is the trouble now. Too many get their religion out of papers. No, sir, I am not going to read any religious paper. Many of them publish heresy.—I will take no chances on getting my mind poisoned. Besides, I read two daily papers and a farmer's weekly, my wife takes two magazines, my daughter reads a love story monthly, and my son reads a sports magazine. We simply are not able to pay for it.

Yours truly,

—A Chump.

—BR—

Dr. A. J. Smith, pastor of Queensborough Church, Shreveport, died at Macon, Ga., Dec. 3. He had been in ill health for some months and was on vacation.

—BR—

Through the courtesy of the publishers, The Bible Institute Colportage Association, the Editor has had the pleasure of reading a new volume of sermons by Dr. H. A. Ironside, pastor of Moody Memorial Church in Chicago. The title is taken from the subject of the first sermon, "Charge That To My Account." The purpose of these sermons is genuinely practical, and they will do great good. There are some of the finest illustrations we have seen anywhere, and they are drawn from experience in the Lord's work. Cloth 75c net; paper 25c net.

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Housetop and Inner Chamber

In two years at Riverside Church, Tampa, Fla., Pastor G. H. Crutcher has baptized 60 and received 101 by letter.

The Board authorized the appropriation of \$3,000 to aid in church building. Over half of it has been appropriated.

Dr. H. E. Dana is preaching for First Church, Ardmore, Okla., spending three days a week with them. He is still meeting his classes in the Southwestern Seminary.

Brother C. L. Thatch has been kept at home by sickness of late. Those who know how he loves and serves the Lord will regret that any limitations are put upon his activity.

By error in printing The Baptist Record was made to say last week that only 39 people were baptized last year by 39 preachers receiving aid from State Mission funds. What was meant to be said was that only 49 people were baptized.

PASTORS AND CHURCHES: PREPARE TO MAKE JANUARY "SAVE B.B.I. MONTH," WITH SUNDAY, JANUARY 24, "DELIVERANCE DAY."—W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

One pastor attending the Board meeting last week in Jackson said that some of his people being short of money, had promised to pay him in cotton seed, but since the price of cotton seed had gone up—they had forgotten about it (?).

We were not at the recent State Convention, and so do not know the reasons given for changing the name of the "Baptist Orphanage" to "Baptist Home for Children." Was it to make the name conform to the facts? Would it not be better to make the facts correspond to the name.

Every now and then it happens that brethren sending communications for The Record neglect to put their names on the manuscript, and so it fails to get into the published article. This is what happened last week to the article from Brother I. F. Metz on "Report on Cooperative Program."

Pastor C. W. Baldrige says his S. S. teachers and officers are taking a study course 100 per cent, and hope soon to have a standard school. In the Every-Member Canvass the goal was reached, though it became necessary to reduce the budget twenty per cent. In order that missions might not suffer, the pastor accepted a cut of forty per cent in his salary.

The recommendations of the Convention Board as to The Baptist Record are (1) That the Board members try to assist in increasing the subscription list of the paper, (2) That the Executive Committee consider the advisability of a field man to build up the subscription, and (3) That the Executive Committee consider a possibility of reduction in the cost of printing the paper.

The request from members of the Education Commission that the Convention Board appoint an advisory committee of seven men to act with the Education Commission in an advisory capacity, was refused. The brethren seemed of the opinion that the Education Commission must bear its own burden, and were unwilling to commit themselves to a plan whose purpose they could not clearly discern.

We had a good day at Greenwood December 6th. Three additions to the Second Church during the day. A man and wife came at the morning service from the Presbyterians and a young man by confession at the evening service. The church gave us a "shower" of groceries and canned fruit on our arrival, which was greatly appreciated. Our address is 302 Grand Avenue, Greenwood.—A. R. Adams.

E. D. Elliott goes from the pastorate of Calvary Church, Bogalusa, to Hammond, La.

The China Inland Mission, founded by Hudson Taylor, is said to have just closed the best year in its history.

Dr. B. G. Land, of Quitman, has been called to Fifteenth Avenue Church in Meridian. He has accepted and begins work with them January 1.

Pastor D. A. McCall has been called to the First Church at Picayune. On last Sunday he offered his resignation at Griffith Memorial Church in Jackson, but the church declined to accept it.

The church at Durant has had The Baptist Record in the budget, and since the change in price they propose to continue it in this way. The church will pay \$1.00 for all its members who are willing to pay the other fifty cents. A very good plan. How about your church?

Alcala Zamora is the new Constitutional President of Spain, elected by a large majority of the National Assembly. He was the first Provisional President after the retirement of King Alfonso on July 6, but he resigned in protest against the confiscation of property of the Catholic Church. He now comes back.

The Board at its meeting in Jackson last week reduced the salaries of all its workers. The Executive Secretary was reduced by \$300.00; the Editor by \$240.00; the W.M.U. Secretary by \$120.00; the Young People's Leader by \$100.00. The B.Y.P.U. Department receives only \$3,625, as compared with \$4,650 last year. The Sunday school workers' salaries were reduced a total of \$400, the decrease to be distributed among the four workers.

It will not excite Mississippi Baptists with pride to know these facts, but it will help to allay criticism and enlist sympathetic cooperation with their denominational servants: anyway the facts are that in the matter of salaries paid those employed by the State Convention Board we are about the bottom of the list among all the States of the Southern Baptist Convention. The recent reductions in salaries were accepted most cheerfully.

Here's a good passage to read about Christmas time and if you are preaching you might try your hand on it: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just."

Congress meets this month in Washington. The State legislature meets next month in Jackson. Both will be confronted with the ever-present and now specially insistent question of taxation, of making tongue and buckle meet, of bringing the income up or the expenditures down to where we will not be constantly increasing our debts. This is a matter which requires true patriotism just as surely as meeting foreign invasion. And it requires honesty and courage on the part of legislators. They must seek to be absolutely fair, and they must have courage to put through measures that are right and necessary. Hitherto legislatures have been stampeded by various organizations to make appropriations when there was no money to pay the bills. This is true of Legion bills and farm bills and all down the line. And when pay day came everybody cried out against raising taxes. But there is no way for government to pay its bills and appropriations without taxes. Be honest; be courageous.

Dr. B. H. DeMent is resting a while at San Antonio, Texas.

The church at Jackson, La., of which C. N. Travis is pastor, has just completed a two story annex for educational work.

Dr. T. J. Bailey, of Jackson, says that all applications for help from the Board of Relief for old preachers or their widows must be in his hands by December 21. This applies alike to those receiving aid hitherto and to new applicants.

Dr. C. M. Hammond, of Walls, Miss., has invented a mechanical lung which has been used to keep a person breathing after nature has ceased to work. If the tests already made are a true index, it is sure to be a great forward step in saving human life. The device is at present in the Baptist Hospital in Memphis.

Pastor J. B. Quin reports an all day service at Friendship Church in Pike county, Sunday, Dec. 6, in the interest of the Every-Member Canvass. He preached three times, and there were three other services, including Sunday school, B.Y.P.U., and W.M.S. meeting. The Canvass goes fine, many pledging the tenth. He is undertaking this in all his churches.

Preachers who say "finally" and then proceed to further discussion or to introduce new matter may plead apostolic example. Paul in his letter to the Philippians, says, "Finally, brethren," twice a good while before he quit. And Peter, in his first epistle, about the middle of it (3:8) says "Finally." But you better be sure you have something to say when you go on.

Mr. J. H. Pennebaker, who was for four years Student Secretary at the State Teachers' College, Hattiesburg, has recently been called to serve the Baptist church at East Lynne, Conn., while carrying on graduate studies at Yale University. He and Mrs. Pennebaker and their little daughter are residing in the church parsonage, and their reception by the church members has been most cordial.

The Baptist Sunday School Board will furnish packages of collection envelopes to those churches which have not heretofore been on the budget plan. It will be necessary, however, for the application of the church when made to the Sunday School Board at Nashville to have the O. K. of either the Corresponding Secretary of the Baptist State Board, or the O. K. of Brother J. E. Byrd, Secretary of the Sunday School Department of the Board.—R. B. Gunter, Cor. Sec.

In the report of one State Convention Board, not in Mississippi, we noticed that a part of the money due to go to Southwide work had been kept in the State for State work. This was supposed to be temporary and to be repaid as soon as the State Board was able. It is hardly probable that this was done by agreement with the Southwide agencies to whom the money belonged. If a Board does this, how could they complain of a church which borrowed money given by its members to missions, to pay the pastor's salary?

We want to take our subscribers into our confidence, that they may know the financial outlook for The Record. It seems to us that with the change made by the Convention in the subscription rate, that is increasing the price of budget subscriptions fifty per cent, we must anticipate a serious slump in subscriptions unless the friends of the paper save us from it. Wherever it is at all possible for the churches to retain the paper in the budget and pay the \$1.50 rate, and in many cases it is possible, it should by all means be done. Where it cannot be kept in the budget or is not, will our friends see promptly to securing the subscriptions at the club rate of \$1.50 each for ten or more? Prompt renewals are the only thing now that will save us from tearing our subscription list to pieces. Members of the Convention Board voted to do what they could to increase the circulation of the paper. And the Board asked the Executive Committee to consider the advisability of putting a man in the field to secure subscriptions. But this is a matter for the future. We need your help now.

Editorials

THE TESTIMONY OF RUST

James, in his epistle, uses many striking, homely and familiar illustrations, or figures of speech. In this he is a model for all preachers. In this respect he is much like the Lord Jesus, of whom it was said that he never spoke without using a parable. Of course, it is not our purpose here to call attention to all James' figures of speech, but just one which he uses to picture the abuse of money or property.

The misuse here spoken of primarily is hoarding, the sin of accumulating property which is not put into service. He says, "Ye have laid up your treasures in the last days." The old version says, "Ye have heaped treasure together for the last days." Other indictments are: "The hire of the laborers who mowed your fields, which is of you, kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." This has a decidedly modern sound, today when some men are crying out for an equitable distribution of wealth, for justice in industrial relationships, for a fair division of profits, for economic freedom and equality and brotherhood. Would that the spirit of James would come back among the prophets of God today. Rather than the spirit of the Lord might come into all His people, the spirit of love, of brotherhood, of unity and of justice. The inequalities of our day do indeed cry out.

Why should it be thought pleasing to God for one woman to wear diamonds and another woman to shiver in rags? Why should it be thought tolerable for one to display furs which are worn not for comfort but to fulfill the clamant cry of fashion, while another can barely keep soul and body together? Why should it be thought honorable and worthy for one church member to carry big deposits in the bank, and be storing away stocks and bonds and adding land to land till people are pushed off the earth, while another, possibly a member of the same church, is working at fifteen cents an hour to keep soul and body together and not able to keep himself and his wife and children in comfort or health? Why should universities and colleges be crammed with young men and young women who are bored to death, care nothing about an education, waste their time in sport or in more questionable employment, while another group of youngsters in the very same community will never have a chance to get a decent education?

Does somebody say these well-to-do people spend their own money and where's the objection? Right there is the rub. Does the religion of Jesus produce no sense of responsibility for the use of the money? Has it been acquired honorably? Are social conditions Christian which make possible and approve such differences and distinctions? Men look up to one who acquires wealth, accumulates property and enjoys the fruits of his thrife. What does God say? To a group like this Jesus said, "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God."

I am speaking to my brethren who have property, let us consider the responsibility these possessions put upon us. The cry of need may be shut out from our ears, but it has entered into the ears of the Lord of Sabaoth, and that means the Lord of Hosts or Armies. It means that he has power at hand to correct abuses. More than once he said, "I have heard their cry and am come down to deliver them."

Let us get back to where we started, "Your gold and your silver are rusted, and their rust shall be for a testimony against you." We hear today a great deal about frozen assets. Financiers talk about building up a reserve. We all talk about a competency and about becoming in-

dependent. What a smug feeling it produces when we think of being able to retire to a snug corner, where the winds of adversity can't reach us.

But listen to this warning of James, "Their rust shall be for a testimony against you." That is, money that is not used is of no use. Money that is not used to good purpose is misused. Money that is not kept busy doing good corrodes, rusts, cankers, and this rust or canker that accumulates on unused wealth is witness against those who have it. The very thing which they thought was their friend and protector, becomes their accuser. The rust of unused wealth rises up to condemn the man who treasured it. He thought it was his refuge and security; it becomes his accuser and condemnation. This is true now and it will be manifestly true in the day of judgment. When the books are opened the cankered silver and the unused gold will be called to testify.

Recall the words of Jesus: "Sell that which ye have and give alms.—Make for yourselves purses which wax not old, a treasure in the heavens which faileth not. Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord."

"All that you can hold in your cold, dead hand Is that which you have given away."

A WAY TO HELP

Brethren are recognizing that the business of education is the business of us all. The burdens of our Christian Education are the burdens of us all. They cannot be shunted upon some official or Board or institution. At the meeting of the Convention Board in Jackson last week the condition of the Education Commission and of our Christian schools was under consideration. There was evident a sincere desire to help and to find the way of deliverance for our educational work.

After the matter had been discussed by Dr. Martin, Gov. Longino, Dr. Gunter, Mr. M. P. L. Love, Mr. Edg. Holcomb and perhaps others, Pastor H. R. Holcomb, of Tupelo, expressed the burden of his soul and suggested a way to help. He made the appeal and called for the promise from every preacher present to give the money received for holding a revival meeting in the early part of the coming year. He first offered his own contribution and then called for a show of hands. So far as we could see, every preacher present pledged the receipts from a meeting to be given to lift the burden from the shoulders as much as possible in the near future.

It is believed that in this way as much as \$10,000 can be realized for this work in addition to what comes in through the regular channels. Laymen who were present also offered their assistance in equal measure with that of the preachers. Slips of paper were passed and the brethren who promised assistance in this way wrote their names on them.

The following names were turned over to the Editor and he is glad to publish this roll of honor. H. R. Holcomb, G. P. White, W. E. Lee, Chas. Nelson, W. A. Green, D. A. McCall, W. S. Allen, J. W. Hicks, W. T. Darling, G. O. Parker, L. D. Sellers, W. C. Stewart, W. R. Cooper, Madison Flowers, W. O. Carter, A. S. Johnston, J. M. Walker, J. B. Herndon, I. D. Eavenson, W. W. Kyzar, T. W. Young, R. B. Gunter, A. T. Cinnamon, P. I. Lipsey, S. T. Courtney, A. L. Goodrich, J. J. Mayfield, A. F. Crittendon, R. A. Morris, B. L. McKee, G. S. Jenkins, C. S. Wales, C. E. Bass, R. B. Patterson, and J. D. Ray.

The laymen who passed in their names are: M. P. L. Love, W. E. Holcomb and S. E. Lackey. There will probably be many others who will be glad to join in this plan and assist in meeting the obligations of the Education Commission which must be met within the coming year. You may send your name, if you will, to Dr. H. L. Martin, Baptist Headquarters, Jackson, Miss. One of the pastors present is willing to give the proceeds of a meeting to the Cooperative Program.

In Third Church, St. Louis, the budget for 1932 is \$72,000. Only \$16,000 of this goes to missions. The bigger the church the smaller the percentage going to missions is the rule.

LOVERS OF PLEASURE

Some of us are going to have an opportunity to find out during these stressful days whether we belong to this class. The Bible and the religion of Jesus do not propose to rob us of any legitimate pleasure, but the experience and practice of religion is intended to show whether we are truly loyal and devoted to God, or whether homage we pay is merely lip service.

There are times and conditions in which the enjoyment of certain pleasures is legitimate and proper, which under other times and conditions are altogether improper. The pleasure and recreation of bird hunting are entirely proper under normal conditions, but if your mother were lying at death's door, or were being carried to the hospital for a serious operation, if under these circumstances you took your gun and dog and went to the field for sport, that is another matter. This would bring against any one the charge of being "without natural affection."

Now, that phrase "without natural affection" is one of those used in connection with the one at the head of this article, "Lovers of Pleasure." The truth is that these "lovers of pleasure" are mighty bad company. Here is the roll call (2 Tim. 3:5), "For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." That's bad company to be found in.

Notice that the word "lovers" occurs five times, indicating the importance of what we have set our affections on as indicating the trend of our lives and the inmost character of our souls: "Lovers of self, lovers of money, no lovers of good, lovers of pleasure, rather than lovers of God." And notice that the love of pleasure is compared with and set over against the love of God. Pleasure and God may not always conflict. But some times choice must be made between them. If a choice is to be made then we will really know which comes first in our lives, whether or not we are lovers of pleasure rather than lovers of God.

There are many ways and occasions in which this test is made and the fact revealed, but we are all now undergoing the test in the necessity of reducing our expenditures for the gratifying of personal pleasures, or reducing our contributions to the work of God. We may have to do both. But certainly the man who reduces his gifts to the work of the Kingdom and who has not reduced his outlay for his own personal pleasure or comfort, puts himself in the category of a lover of pleasure rather than or more than a lover of God, and he is in mighty bad company.

Be careful about your Christmas gifts. A great deal of money is wasted here. And the waste of anything is a sin against God. How about your lodge dues, your club expenses, your golf course outlay, your attendance on athletic contests, your patronage of the moving picture show, your luxuries at the table, and your adornments in dress? These and others, you may recall, make their appeal to you, but they must not come between us and God. We dare not give them preference. We dare not allow them to absorb our minds and control our purse when the call of need is urgent today for maintaining the work of God and saving the institutions which minister in His name. Let us not say we have done as well as or better than others. Let us not even hide behind the giving of a tithe. The "grievous times" have come and now is the time when men must be true to God. Cut down on what we do for ourselves and stand firm on what we must do for God.

It would seem that when the news of a funeral is published in the secular paper, the name of the undertaker is given. We take it that this little advertising is given in exchange for the news. So we have always given open dates for evangelists who send us real news. No news, no free advertising.

THE CRITICAL SITUATION OF THE BAPTIST BIBLE INSTITUTE

(By Austin Crouch, Sec. Exec. Committee, S.B.C.)

The financial situation of the Baptist Bible Institute became so critical that it appealed to the Executive Committee of the Southern Baptist Convention for advice and help. A special meeting of the Executive Committee was held on Tuesday, December 8. The Committee went fully into the financial needs of the Institute and adopted the following:

"The Baptist Bible Institute has maturing obligations February 1, 1932, of \$122,336.50. Of this amount \$48,436.50 represents interest and bond maturities that must be paid.

"In view of these maturing obligations of the Baptist Bible Institute, and in line with the action of the Southern Baptist Convention at its last session, the Executive Committee looks with favor upon the proposed campaign in January for \$48,436.50, as an absolute necessity to avoid default. We further recommend that a statement to this effect be prepared and delivered to Doctor Hamilton to be used at his discretion and also to be sent out from this office to the denominational press."

The Southern Baptist Convention at its meeting in Birmingham, granted the following request of the Baptist Bible Institute:

"That until some other emergency plan is inaugurated by the Convention we be authorized to continue our appeal for money to meet the note and interest and bonds and second mortgage."

This action of the Convention makes it clear that it recognized the urgent need of the Institute and gave it authority to make an appeal to the constituency of the Convention.

The Baptist Bible Institute acting upon the authority of the Convention is planning to make a special appeal in January, 1932, for funds to meet its maturing obligations. It set January as the time for the special appeal in order not to interfere, in any way, with the Every-Member Canvass. This spirit of cooperation ought to be appreciated by all.

As the time for securing funds to meet the emergency of the Institute is short, it is, therefore, imperative that Southern Baptists make immediate and generous response to the call for help. The success of this appeal means much to Baptists. No agency of the Southern Baptist Convention has ever, within my knowledge, defaulted on any bond issue. The good record should be maintained. For the Baptist Bible Institute or any other Southwide agency to default at this time would be a real tragedy, a tragedy beyond words and far-reaching in its direful effects. Such a calamity (a calamity unthinkable) would affect seriously not only other Southwide agencies, but many State agencies as well.

Truly, these are trying days for Baptists! They are being tested—tested in loyalty and in sacrificial spirit. Surely they will stand the test. If they do, they will come out of the fire with spirit refined and enriched and with a new sense of power and solidarity. After this crisis, or any other, may Southern Baptists be able to sing "The Victor's Song!"

FINISH THE CANVASS

(By W. J. McGlothlin, President, S. B. C.)

Only eight days, November 29 - December 6, were set apart by the Southern Baptist Convention for the Every-Member Canvass. The purpose was to visit, instruct, and enlist the membership of every church so as to secure a worthy subscription for the work from every Baptist in the entire South. It was a stupendous task. There are now nearly four million Southern Baptists, organized into nearly 24,000 churches scattered all over our vast territory. And yet, notwithstanding the greatness of the task and the difficulties inevitably met with, a host of our churches and hundreds of thousands of our people had made such careful and thorough preparation that they completed their work of canvassing, to the last member, within the eight days. To all such pastors, churches, and people I extend congratulations and Christian greetings. It was a

great and worthy task, gloriously performed. Our Lord's work will be tremendously advanced in the coming year by your zeal, diligence, and efficiency.

On the other hand, a great many of our churches have been able to complete their canvasses within the eight days. Multitudes of our churches have preaching only once a month, many of them are temporarily pastorless, and others have had special difficulties of various kinds which hindered their work. These conditions have made it impossible for them to complete the Canvass within the eight days set apart for that purpose. And it is possible that some churches have not even found it practicable to begin the Canvass. To all such pastors and churches I would say, Don't be discouraged because you have not been able to keep pace with some of your brethren. Finish the work. Complete it by January 1, 1932, when the new budget goes into operation, and the entire brotherhood will then begin the new year together, shoulder to shoulder. Southern Baptists will at that time be standing together in Kingdom work as they have never stood before, four millions of us contributing to the Lord's work! Is there a pastor, is there a church, is there a single individual Baptist with a spark of spiritual life in him who does not thrill at this thought? May there not be one church which neglects to canvass all its membership by January first, laying upon the heart and conscience of every member the call of our blessed Lord and the appeal of His work. Rich blessings are in store for every church which faithfully completes the task to which we have set our hearts and hands.

Next Year

We have now made a noble beginning on next year's work. The Canvass is not the end, but only the start of what we want to do. Our promotion work must be carried on as a continuous effort. By January first we shall have a great subscription for all our work—for our local churches, for the work of all our States, and the world-wide work of the Southern Baptist Convention. But we shall need to carry on. The subscriptions must be collected throughout the year. Trunk Baptists, backslidden and negligent members must be found, awakened, and enlisted. Our people must be further trained and instructed and a vast number of unsaved should be brought to the Lord. This is the work for 1932. Let me urge that all the churches and associations maintain the organizations which they have created and use them in carrying on in the new year. Every organization, every worker is needed and can be effectively employed in the great spiritual work which lies before us and which should be the supreme task for the new year of 1932.

—BR—

(Continued from page 8)

knowing more about carrying on God's work in a more efficient way. Many are those churches in this dear State of ours claiming to be missionary yet there is not a single organization whereby they can "labor together with God." How I have longed to pitch tent in such places and work there.

I look back and wish I had done, oh! so much more, for the harvest indeed is white.

Number days spent on field, 95; number of W. M.S. organized, 2; number Y.W.A.'s organized, 2; number G.A.'s organized, 2; number R.A.'s organized, 2; number Sunbeam Bands organized, 2; number associations worked in, 26; number churches worked in, 55; number rallies attended, 21; number talks made, 30; number mission study classes taught, 28; approximate average attendance of mission study classes, 40.

Our goals and aims have probably not all been reached, but with new courage let's begin another year, trusting to God that we can do more—"that the world may know." And may we resolve that:

"I will make it a year of faith and prayer,

A year of high endeavor;

I will crowd it with deeds both brave and fair,

I will act the hero ever."

Respectfully submitted,

—Evie Landrum.

DEFAULT AVOIDED, BUT....!

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Of course, every true Mississippi Baptist is deeply relieved that the Education Commission, through the cooperation of our people and the emergency action of the Mississippi College Trustees, has been able so far to take care of our several maturing obligations; but the gravity of the situation confronting us during the coming year will be seen in the following list of the Commission's obligations for 1932, which is offered as a supplement to our statement in last week's Record:

Miss. Coll. Bonds, maturing 12-1-32.....	\$20,000.00
Interest on coll. bonds maturing 12-1-32	1,200.00
Woman's Coll. Bonds maturing 12-1-32	10,000.00
Int. on \$100,000 Woman's Coll. bonds....	6,000.00
Blue Mtn. Coll. bonds, maturing 12-1-32	5,000.00
Int. on \$100,000 Blue Mtn. Coll. bonds..	6,000.00
New Issue Bonds (1930) matur. 12-1-32 ..	6,000.00
Int. New Issue bonds outst'nd'g (\$248,500)	14,910.00

Total Bonds and Int. to be paid in 1932 \$69,110.00 of which amount \$14,055.00, the semi-annual interest on all outstanding bonds will be due and payable June 1, 1932.

Other obligations maturing during 1932 are as follows:

Note Mer. Bank, with Int. due 1-3-32..\$	1,508.75
Note Mer. Bank, with Int. due 2-3-32..	2,023.34
Note Mer. Bank, with Int. due 3-3-32..	2,035.00
Note Mer. Bank, with Int. due 4-3-32..	2,558.34
Note Mer. Bank, with Int. due 4-3-32..	24,254.05
Note First Nat'l. Bank, Hattiesburg, with Int due 2-1-32.....	5,058.34
Note Citizen's Bank, Hattiesburg, Int. due 3-1-32.....	5,087.50

Total Notes and Int. due 1-1 to 4-3-32 \$ 42,525.32
Total obligations for Year 1932,

(Bonds, Notes to Banks and Int.) \$111,635.32

To these amounts must be added about \$600.00 still due on the expense of the Cash Campaign; a note amounting to \$856.66 to Mississippi College, reimbursing the college for its loss in selling other securities to purchase \$17,000 of the Commission's bonds; a possible loan of \$10,000, with interest, which Blue Mountain has been authorized to secure to provide the promised support fund due for the year past; interest on any additional bonds which the Commission may be able to sell out of the \$76,500.00 of bonds which it still holds; and the amount needed for office and traveling expense.

These figures suggest the situation confronting us and we shall present next week some further observations on this situation and the tasks which it presents to us.

—H. L. Martin, Sec'y.

—BR—

SUNDAY SCHOOL ATTENDANCE — DEC. 13

Jackson, First Church.....	824
Jackson, Calvary Church.....	952
Jackson, Griffith Memorial Church.....	434
Jackson, Davis Memorial Church.....	386
Jackson, Parkway Church.....	200
Jackson, Northside Church.....	82
Meridian, First Church.....	753
Hattiesburg, First Church.....	639
McComb, First Church.....	549
Brookhaven, First Church.....	547
Liberty Baptist Church.....	151
Laurel, First Church.....	555
Laurel, West Laurel Church.....	367
Laurel, Second Avenue Church.....	282
Laurel, Wausau Church.....	60
Bay Springs Baptist Church.....	144
Columbus, First Church.....	765

Attendance December 6th

Laurel, First Church.....	587
Laurel, West Laurel Church.....	370
Laurel, Second Avenue Church.....	280
Laurel, Wausau Church.....	62

B.Y.P.U. Attendance December 13

Jackson, Griffith Memorial Church.....	150
Jackson, Davis Memorial Church.....	157
Bay Springs Baptist Church.....	63
Columbus, First Church.....	214

—BR—

In Chico, California, 300 out of 370 members of First Church bring a tithe of their income to the church. No pledges or subscriptions are taken.

THE TRAGEDY OF PREOCCUPATION (By R. K. Maiden)

Preoccupation, to be sure, is not all or always tragedy. Happily, it is often otherwise. But the tragedy side looms large, and it is of that side I happen to be thinking just now.

Another Christmas is approaching—just sixteen days, to be exact, from this writing. When it comes there will be, throughout the Christian world, celebration, in one way and another, of the birth of the world's Redeemer. Already, and as usual, the event is being secularized in the business world. In the Christian world, and as usual, the event will be celebrated, in many instances, indifferently, formally, superficially, and with little understanding and realization of the tremendous signification of the event. For the masses, Christmas will mean just a holiday. A time for feast, fun and frolic. A time to "eat, drink and be merry." Preoccupied—no place in mind or time for Him whose birth is being celebrated. No room for Him at the feast or any where on the program.... Tragedy!

But there will be places and instances where there will be soberness, seriousness, reverence and understanding in the celebration.

"Joy to the world, the Lord has come!

Let earth receive her King;

Let every heart prepare Him room,

And heaven and nature sing."

This and kindred songs will be sung. The old, old story of the Nativity will be read. The singing of the angels, the visits of the shepherds and of the wise men will be told, and featured, perhaps. Interest will center here:

"And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

Joseph and Mary, to the inn-keeper, were just ordinary peasants, expecting lodging in the inn, found on their arrival, the room preoccupied. It had been engaged by preferred guests. So the only alternative for Joseph and Mary was the cattle stall, the lowliest place thinkable. So far as the record goes, the inn-keeper exhibited no hostility toward these peasants, nor any indisposition to entertain them. There was simply no room. The room was preoccupied.

How suggestive, if not prophetic, of the attitude of the world toward the Christ who came into the world to save it! "He came unto His own and His own received Him not." He came into a world that showed itself unfriendly, inhospitable—preoccupied with plans and programs of its own. Preoccupation of mind and time with the cares of this world, more than anything else, seems to keep the door shut against Christ.

"Room for business, room for pleasure,

But for Christ the crucified;

Not one place that he can enter,

In the heart for which he died."

"Behold, I stand at the door and knock." It is the church door this time. The latch string hangs on the inside. No one stirs, no one opens the door. The room inside is preoccupied. The church has its own little program, and He doesn't happen to be on it. His admittance would be so embarrassing. It would bring about a change for which the church is not ready—not yet. He knocks at the home door. No response;—preoccupied with domestic and social affairs. No room for Him—now. He knocks at the office door of the business man, but the time and thought of the business man are preoccupied with an important business conference. At a "more convenient season," he tells himself, "I'll open the door"—maybe. At the heart's door He stands and knocks. But the heart is full of the love of the world—its pleasures and treasures. So He does not enter because there is no room. What is so scarce as room for the Savior?

So it goes, and so it has gone, throughout the world and throughout the centuries, people—multitudes, millions of them, preoccupied, too full of other things—secondary things, banal things, little things, bad things, to leave room for God and Godliness.

How hard to get even a little bit of heaven into a life, filled to overflowing, with the world. How hard for the preacher to get his message

over to folks whose minds are partly or fully occupied with domestic or secular affairs. They would attend prayer meeting or Sunday services if their time and their minds were not filled up with something else. The Bible would be read more if it were not that the daily papers and the magazines monopolized both time and mind.

The things that get in and occupy time, mind and heart are not always or necessarily bad. The tragedy is in that they, being of secondary importance, of little or no value, they occupy space that should be occupied by things of first and supreme importance.

We cannot live and serve in a vacuum. Time, mind and heart must be filled with something. It matters tremendously what that something is. Mind you, dear reader, give first place and full space to Him who has been given a name which is above every name. Kansas City, Mo.

SIXTY-EIGHT YEARS AGO

(By L. E. Hall, Hattiesburg, Miss.)

At this time sixty-eight years ago, the division to which I belonged was in camp near Canton, Miss. It was Loring's division, and it was composed of three brigades. Buford's Featherston's and Adams'. I belonged to Buford's brigade. It was in camp about one and a half miles southeast of Canton. It was a pretty hard winter. We suffered considerably. I was sixteen years and eight months old. The hardships of camp life were severe tests for a boy of that age.

During the first week in February Sherman started on his raid from Vicksburg to Meridian. He had about twenty thousand men. General Polk, whose headquarters were in Meridian, was in command of the Confederate forces, which numbered about seven or eight thousand. We were compelled to fall back and Sherman entered Meridian on February 15th. We retreated on to Demopolis, Ala. When Sherman started east, General Smith started southeast from Memphis. Sherman expected Smith to join forces with him at or near Meridian. Smith had to meet Forest before he could get to Meridian. He met him. He found it much more difficult to get back to Memphis than he found it to meet Forest. Smith's army was fearfully beaten. It was routed. General Grant, in referring to this, said "Smith found Forest and got the worst of it. General Sherman said, 'Forest is the very devil and there will be no peace in Tennessee or Kentucky until Forest is captured or killed. He told the truth. Soon after Sherman fell back to Vicksburg we were ordered to Dalton, Ga. A few weeks later we were engaged in what is known as the great Georgia Campaign. A number of great battles occurred at various times and places until in September when Atlanta was evacuated and Sherman's army entered it. Tens of thousands of young men who represented the best blood in the nation had been slain. Other thousands had suffered and died in hospitals, and all for WHAT?

There is a great deal being said and written about how to prevent wars. We have our League of Nations, and our Geneva Conferences. I have a better way than has ever been suggested before. Have it understood that those who bring on the war, on both sides, shall be compelled to take their places on the firing line, and remain there as long as there is one of them left to be shot at. Do this and there will never be another war while the world stands.

There are but few of my old comrades left. It won't be long before there will not be one of us here to tell to others the story of our sufferings. For quite a number of years the old veterans with whom I served, who live in Alabama, have been receiving fifty dollars a month as a pension. Our own State of Mississippi was among the last of the Southern States to recognize any obligation to her old soldiers. The few of us who are left have been receiving, during the last four years, a little more than one-half the amount that is being paid by other States. I think old vets of Mississippi are about as deserving as are those of other States, but maybe we are not.

"Oh, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

GOD'S REQUIREMENTS OF A SUNDAY SCHOOL WORKER

(By W. Zack Huggins)

The Sunday school is an organization which has for its purpose the teaching of the word of God and the winning of lost souls to Christ Jesus. The Sunday school is an organization within the church, a part of the church, and the church has for its purpose the spreading of the Gospel of the Lord Jesus Christ and the building up of the kingdom of God in the hearts of men. Then we, as Sunday school workers, can readily see that we are but the human agents of a kind heavenly Father, who allows us and gives us the sacred privilege of carrying on His business here on earth.

As Sunday school workers, as human agents carrying on God's business, as part of the means God has in spreading the Gospel, I believe there are certain definite requirements He makes of those who can truthfully lay claim to being a good Sunday school worker.

The merchant requires of his employee: that he be willing to learn; willing to profit by his own mistakes; willing to gain a higher degree of efficiency in the performance of his duties through strict application of his talents in the task before him. I am of the opinion that God, likewise, expects each servant of his to become more efficient in whatever capacity he is serving. This may be done in several ways: through the earnest study of the Bible; through developing his God-given talents; through the study of Normal courses; and, by ever living a consecrated Christian life.

The merchant requires an employee to be regular, and consistent in the performance of his duties, because, the efficiency of the business is at stake; because, every merchant knows that no substitute clerk can possibly fill the place of the regular clerk. The substitute clerk does not know the trade nor the stock, either of which would cause an inferior grade of work. I believe God likewise expects those who carry on His business to be regular and consistent in the performance of their Christian duties.

The success or failure of a Sunday school depends almost entirely upon the faithfulness of the officers and teachers. The substitute teacher or worker cannot fill the place of the regular teacher or officer for several reasons: they haven't prepared the work, as a rule, so that they can teach it clearly; they do not know the problems of the class; and, try as they may, their work is usually of an inferior quality.

The teacher as a worker in a Sunday school learning that he, for any reason, cannot be consistently present, owes it to his Superintendent, Pastor, and God Almighty, to resign and not stay on and half way do the job.

The merchant requires that an employee be on time. There are various reasons for this requirement: namely, the habitual tardiness of one clerk has a bad effect on other clerks; the general public expects the store to be ready to serve them at the given opening hour. When this is not the case it causes loss of business for that particular firm. God, I believe, expects his workers to be on time. When they are not, they influence others to form the dangerous habit of being late and as a result, the Sunday school suffers.

The merchant requires an employee to be loyal to the firm, not only while performing duties in the store, but on the outside. He must boost and work for his firm all the time. He must be loyal in what he says, does, and how he lives, for the clerk cannot be dis-associated from the firm, and anything said or done that is wrong, if permitted to go on, is a reflection on the firm. It is just as true that God expects his workers to be true and loyal to him, not just in Sunday school, but for seven days a week. His workers should ever boost the business they are in, that of enlisting people in the Sunday school.

The merchant expects the employee to reach new business, to use honorable, fair, and legitimate means to draw additional business to his firm. I believe God expects a good Sunday school

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worker to go out and enlist men, women, boys or girls that are seemingly indifferent to their soul's welfare. They, perhaps, will not come when we invite them once, twice, three times, or many times, but sooner or later some of them will come. If the efforts are backed with earnest prayer, real good can be done in this way by good Sunday school workers.

The merchant requires that the employee keep the stock in good shape; keep it clean and so arranged as to be pleasing to the eye of the general public. God expects that we prepare our work, carefully and prayerfully in order that we might present the thoughts of the lesson in such a manner that our classes can understand and derive some benefit from them. People do not come to Sunday school nowadays just to say: "I went to Sunday school," or "I think it's the respectable thing to do." They come to worship, to learn something of God's word; and if we fail to prepare something worthwhile, we are falling below God's requirements of a good Sunday school worker.

I think that there is a certain amount of joy and pride in the heart of an employee when, after he has developed to the best of his ability and reached a high degree of efficiency; when, after he has been regular and consistent in his work; when, after he has proved himself to be loyal to his employer, both in and out of the store; when, after he has brought new business to the firm; when, after he has kept the stock clean and attractive, he can walk to the desk of his employer, look him in the eye, and receive his reward. I think that there is sure to be joy and happiness in the heart of the Sunday school worker, who after improving himself to the best of ability; after developing his God-given talents; after being regular and consistent in his work; after consistently being on time; after being loyal to the Master and the Sunday school seven days in the week; after doing the best he could to enlist the indifferent of his community; after careful and prayerful study taught the word of God to the best of his ability; and after passing to the other world, stands before the Throne of God and hears the Master say: "Well done, thou good and faithful servant."

PENSION FUNDS OF DISCIPLES AND OTHERS

(By H. F. Vermillion)

"The Christian Church" or "Disciples of Christ" have recently begun the operation of a pension plan almost identical with the Southern Baptists' Service Annuity Plan. With the Disciples it is a decided success. They sent into every part of the United States and Canada a force of trained workers to enlist their pastors and churches in their plan. In a year's time they had 2,200 preachers paying to their plan 2½% of their monthly salaries and 2,083 churches and organizations paying 8% monthly of the salaries of these 2,200 preachers. Their plan is going and growing. They have already retired some aged ministers on pensions, paid death benefits to widows and orphans of deceased ministers, and they are paying pensions to widows and orphans of deceased ministers.

The Northern Presbyterians, who have a similar plan, have enlisted 94% of their ministers and churches and they are now paying pensions to 2,000 ministers who have retired including widows and orphans of deceased ministers. The Episcopalians have 100% of their ministers co-operating in their plan.

The Relief and Annuity Board does not have an extensive nor expensive organization promoting the Baptist Service Annuity Plan but we are making good progress. If our pastors and churches will cooperate with our efforts to promote the plan, we shall soon be doing for our aged ministers and for the widows and orphans of ministers what the Disciples, Presbyterians, and other denominations are doing for theirs.

Why should our Baptist churches be less interested to care for our aged ministers and the dependents of deceased ministers than the churches of other faiths are to care for theirs? The Relief and Annuity Board of Dallas, Texas, will

gladly give any desired information to pastors or laymen concerning our plan and how to secure its operation in the churches.

THE FLAG OF THE CROSS

(By H. H. Smith)

Many of our readers, but perhaps not all, are acquainted with the following naval custom: "There is one flag, and but one in the world which can ever fly above the Stars and Stripes. That is the flag of the Christian Cross—a white cross on a blue field—which is flown every Sabbath morning on shipboard at the hour of divine service. The national standard comes down; the flag of the Cross goes up the halyards, and the Stars and Stripes ascend again to a place just beneath the emblem of worship."

Our sailors and soldiers are taught great veneration for the Stars and Stripes, and this custom of elevating the flag of the Cross above the flag of the country has no doubt impressed them with the incomparable value of the religious truths for which the Cross stands.

The Cross stands for justice and good will toward all mankind and the daily practice of the golden rule. The observance of these tenets of the Christian faith by all nations would mean the abolishment of war from the earth. The recent trouble in Manchuria has revealed a fine spirit among the Chinese and Japanese Christians of the countries involved. A telegram sent by the Federation of Chinese Churches of Peiping to the National Christian Council of Japan says: "Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating that their respective governments take peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

Let China and Japan become thoroughly Christian and war between them would be impossible. The same would be true of every other country. Wars have occurred because even the most moral and religious countries of the world have not always acted toward each other in a thoroughly Christian manner. These Chinese and Japanese Christians give every evidence of being true Christians when, in such a trying crisis as this, they make an urgent appeal that "peaceful means" be employed to settle the vexed questions. That is the spirit of Christianity.

The flag of the Cross stands for the sacredness of man—every man. A thoughtful writer has said: "Jesus brought the idea of the sacredness of man to the world when He became man; He exalted humanity. Tacitus tells us that because a slave killed his master, 600 innocent slaves were killed. Plutarch says Flaminus put a slave to death for the entertainment of his friend who had never witnessed a death scene, and Pollio, the stoic, fed his fishes with the limbs of his slaves."

Westminster Abbey holds the sacred dust of a man whom England delighted to honor because he believed in the sacredness of man—even the African savage. It was not solely as an explorer or geographer that England honored David Livingstone. His zeal and sacrificial labors in behalf of the oppressed savages of the Dark Continent, who were hunted like wild beasts and sold into the most barbaric forms of slavery, touched the hearts of his countrymen. In every African native, however vile or degraded in the sight of civilized man, Livingstone saw a brother man. There is no puzzle as to why this man of such eminent talents sacrificed his life for the benighted tribes of Africa. He knew Jesus Christ and all that the Cross stands for. "I am a missionary, heart and soul," he said. "God had an only Son and He was a missionary and physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die."

Let us pray that the "flag of the Cross may fly above the flags of all nations, and that He whose conquering sign it is may rule the earth." Ashland, Va.

"Give and it shall be given unto thee," wasn't meant for Christmas gifts.

PREACHERS' FAULTS

(By Rev. Warren L. Steeves, D.D., Waterloo, Ia.)

Yes, they are many and varied. We might enumerate some that we have heard. He parts his hair in the middle; he puts his hat on the wrong side of his head; he doesn't polish his shoes nor press his pants. But after all, when these are summed up, they are trivial for we fancy Paul never talked much to Timothy about how he was to dress and how he looked. We suspect it is desirable that most preachers look as good as they can for we need all these attractions if we can have them without compromise of dignity or truth, but are they essential? We say emphatically, no.

Yes, we may criticize his personal habits—that he sleeps too late, at night he stays up too late; that he calls on only a few members of the church and neglects the others; that he drives his automobile too fast or too slow. But these, too, when they are examined carefully are but superficial and if all these criticisms combined with hundreds of others are brought against the pastor and yet in the community where he lives, men respect him, believe in his honesty and integrity, and have found in him consolation in the hour of trouble and comfort in the time of sickness and death, it matters but little whether men have noticed and criticized some of his peculiar habits. He has possibly found a way into the hearts of men that the dapper, polished finger nailed, white collared, slick-haired, gentle, aristocrat preacher will never be able to find.

The fact of it is that God has called men to preach—not angels. He did not put them down with a golden harp, but he told them to go out where poor mortals suffer, bleed and die. He gave them but few instructions about their personal appearance, but he did tell them to avoid the appearance of evil, to sacrifice for others, to love the world, to get under the burden of men and to bring them to Christ the Saviour. No, the preacher is very human. He is much the same as other men, but out of some considerable contact with preachers, we have come to the place of believing that although he has many faults and hundreds criticize him, yet he is, in every community, the man that is more used of God than any other and who lifts more burdens than the world will ever know. If he is doing his work as he ought, he will not look all the time as though he came out of a bandbox, but there will be times when his appearance will be strangely like the man who has been in the trenches and who has carried his comrade on his shoulders back to the hospital. He will be weary and worn; lines will come in his face and in his hair; a stoop in his shoulders and sometimes a sadness in his voice, but God has been working through that plain preacher.

It would be well if many members of the church found more opportunity to encourage him, but what does it matter when the day is done for him? Thousands will rise up and call him blessed and will forget that he did not press his suit every day and polish his shoes for he has been God's man and would not have the time to bother with so many matters that are all right in their place but are not essential in soul-winning and kingdom building.

The Western Record objects to The Baptist Record referring to the expressed difference of opinions among Kentucky Baptists as "scrapping," and designates it as "brotherly discussion." All right, Brother Masters, I will know what to call it hereafter. We honor these Kentucky Brethren among whom we spent a few years, for their loyalty to the faith and truth. As Abraham Lincoln used to say, "That reminds me of a story." An Irishman sojourning in Virginia, we'll say, got over into an adjoining county and was enjoying himself after getting a few drinks ahead, by getting into a lively encounter (we'll call it). For this he was put in jail. On being released, he said he was going back to Old Erin, where a man could fight in peace and quiet all his life if he wanted to. A good fight for a good cause is a glorious experience, call it by whatever name you please.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Executive Board held its annual meeting December 7 and 8 with all members present except Mesdames Jno. W. Brown, Tupelo; C. E. Anding, Flora; and J. K. Armstrong, Louisville. These were providentially hindered. Miss Margaret Lackey was with us in our first session. Of course, her presence brought real joy to all our hearts.

Promptly at 2:45 the meeting was called to order by Mrs. A. J. Aven, our President. Devotional was led by Mrs. J. N. Berry, of Tupelo, using as her subject "Open Eyes." Miss Lackey led us to the very throne of our Heavenly Father in the opening prayer. After a number of preliminaries the report of Corresponding Secretary for the last seven months' work was read. The following items were presented in the report for consideration:

First: At the Executive Board Meeting in Birmingham last May the following recommendation was presented and adopted: "The General Board of W.M.U. Training School recommends that each State W.M.U. shall arrange so that contributions for scholarships in the school and for the school's current expense be forwarded at least monthly by the State directly to W.M.U. Treasurer." It was moved and seconded that Mississippi adopt recommendation of Southwide plan. Carried.

Second: Recommendation from Educational Secretary was read. Dr. Martin was asked to explain recommendation. He expressed appreciation to the women of Mississippi for the place given Christian Education on week of Prayer Program for State Missions. His recommendation was as follows: "We request our sisters, the leaders of W.M.U. of Mississippi, to arrange if possible, in cooperation with the Education Commission and its Secretary, for a special week of prayer for Christian Education." A motion was made to refer this to a special committee in connection with Educational Secretary for their consideration. Report to be made to the Executive Board in its meeting at State Convention next April. Carried.

Dr. Martin suggested that a mission study book on Christian Education be put into our regular study course. A recommendation to be presented to Southwide Executive Committee regarding this was passed upon.

Associational Institutes were arranged for. The Board voting to allow these meetings to count for the first quarter's rally in 1932. The letter to the State Board was formulated and put into the hands of a committee to be presented to the State Board at its first session.

Two new members of the Board were appointed to fill out the unexpired term of two of the members. Mrs. W. W. Willis, of Meridian, Young People's Counselor for Sixth District; and Mrs. L. G. Gates, Laurel, Young People's Counselor for Seventh District. We welcome these new members.

Many other items of interest were discussed but these were the most outstanding.

The following is an interesting paragraph from a letter written by the President of a W.M.S. Ruth Anderson is one of our Margaret Fund students: "We have a lovely box packed for Ruth Anderson for Christmas: hose, handkerchiefs, knickers, Brassiers, tam and cute scarf, perfume, face powder, dusting powder, cleansing cream, Dorin, tooth paste, toilet soap—just a complete outfit, even stamped stationery and a box of salted pecans and home-made candy."

I am sure many other societies have done the

Our Young People's Column

"Glory to God in the highest and on earth, Peace and good will toward men."

Hoover says, "Let us convert the nation into one great neighborhood." How glorious will be this Christmas season if this spirit of the Angels' Chorus and our President is felt in our hearts, our homes and our prayers.

Christmas in the home is a dear thought to me. Oh, boys and girls, you who are so dear to my heart, let us make this Christmas the merriest, the happiest and the most unselfish that we've ever spent. It is so easy to be selfish like Little Jack Horner, who sat in the corner, eating his Christmas pie. He wasn't conscious of another person's need. Poor little egotistical Jack! Let's make our homes the gladdest they've ever been. Even a ten cent gift with a dear little verse or letter from you will make every member of your family so happy. Remember, some invalid, some shut-in and, oh! let us not forget those unfortunate ones about us. We can at least plan to sing Carols. Wouldn't it be grand for our G.A.'s, R.A.'s, Y.W.A.'s, and even our Sunbeams—if they can stay awake late enough on Christmas Eve—to go around and Carol? I love to sing, and oh! it is more fun and real joy when we can see a candle burning in a window saying "Please sing for us." You begin plans right now for this event. Tell your W.M.S. members that you'll sing everywhere there's a candle and they'll love it as much as you. Don't forget the shut-ins for this either; maybe go in and read some Scripture and pray with them. Then yours will be a glorious Christmas and will be taking the road together "hand in hand."

THE ROAD TO CHRISTMAS

There is one road to Christmas. It is called Seeking-not-your-own. We can travel it with our Best Friend, who knows the way, for He was a Baby, a Boy, a Worker, a Teacher and a Leader over the World Road. Keep Him in sight. If you get off the Road, call Him and He has promised to start you right again. The best way is for all to take hands, boys and girls in every land, all alike, and all starting together on

"The Road to Christmas—
The old road to Bethlehem
Alight with a Star,
The road to the shepherds
And Wise Men from far;
The road to the manger
For you and for me;
The road we must follow
If Christ we would see;
The road that leads skyward
And on to the end;
The road of the Children
To Childhood's best Friend;
The road of the angels
Of Peace and Good-will;
The old road to Christmas,
We travel it still."

—Lucy W. Peabody, from Everyland, 1924.

same thing. We hope you will let us know about it.

This paragraph, written by a pastor's wife, shows the spirit of gratitude that should be manifest by all Christians: "We are enjoying our work here more every day. I just thank God every day for a place of service. We enjoy meeting the people on half-way ground these hard times and share with them their hardships and joys. But the Lord is wonderfully good to us and really, we don't know what hard times are. Our hearts are filled with gratitude."

Realizing the time is short in which we have to work, we want our time to be used most effectively. Consequently, we have planned Associational Institutes, or "W.M.U. Schools," to be held in every section of our State the first six weeks of the year. In these schools we want every officer in the society including each Auxiliary leader, together with the Associational Officers and at least two of the State Leaders.

The plan is to have an all day meeting in an accessible place and let each group of women bring their own lunch so that the hostess women will have no responsibility. We are to study the Plan of Work for the entire year. Bring your Year Books with you, a note book and pencil and all the good ideas to pass on to others. Our hope is to make this such a practical day, every officer will go back home with a clear conception of her duties and a deep determination to perform them for Jesus' sake.

Every association that has 100% of its societies represented will be placed on an honor roll printed in The Baptist Record. Our Executive Board has given us permission to let this meeting take the place of the associational rally for the first quarter of the new year. Next week we will print the dates and places for these meetings.

We will be able to retain our field worker, Miss Evie Landrum, for the greater part of next year if not for all the time. She has been a great blessing to us and I know you will rejoice with us in her services for this next year. I am giving you a report of her work for the past six months.

REPORT OF FIELD WORKER—DEC. 7, 1931

As Field Worker, I submit the following report:

As we prepare to pull the curtains at the close of another year's work, I can say as the Psalmist did, "Oh, give thanks unto Jehovah for He is good." Indeed, He has not been sparing in His goodness to me, inasmuch as I have not been deprived of physical strength and health for a single day this year and besides I have felt His protecting care as I traveled.

And, too, I shall never cease being grateful for the Godly women with whom I have come in contact—beginning with our understanding President, our considerate and helpful Secretary and the consecrated women of this good State. Oftentimes while attending a spiritual meeting listening to soul-stirring messages and prayers from sincere hearts, I would be overcome with joy for the privilege of the contact with such devout women. I count that every trip that I had on the field was a pleasure trip and my cup runneth over with joy when I think of our vast number of women and young people that are witnessing for Christ.

There is only one regret that I have and that is—I couldn't stay longer with some of our rural women—earnest and eager women, desirous of

(Concluded on Page 5)

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Died:—On December 3, 1931. The
beautiful soul of Mrs. Annie E.
Wortham went out to be with God,
from the home of her daughter,
Mrs. R. J. Criss, at Coffeeville. She
was born Annie E. Durrett in 1843.
She married Wm. Taylor Wortham
in 1872. Five children were given
unto this union, three still living:
Mrs. R. J. Criss, Mrs. M. R. Criss,
and R. H. Wortham. She had been
a faithful member of Scuna Primi-
tive Baptist church for many years.
She was buried at New Hope. She
was a good woman, loved and re-
spected by all who knew her.

The writer and wife are in receipt
of the following invitation: "Mr.
and Mrs. William M. Vanderburg re-
quest the honor of your presence on
the Fiftieth Anniversary of their
marriage, Friday Evening, Decem-
ber the Eighteenth, First Baptist
Church, Water Valley, Miss. 1881-
1931." Half a century have these
fine folk walked together along the
highway of life. May they see many
happy returns of this day.

In a recent letter from Rev. John
R. Breland, who is attending Mis-
sissippi College this session, he says:
"College work is going very good,
also church work. I suppose I will
serve Deemer, Good Hope, Bluff
Springs, County Line and Bethsaida
next year." All these churches are
located in Neshoba county. Togeth-
er with a full college course this
will give him plenty to do.

Died:—On the 28th day of No-
vember, 1931, Mrs. Margaret Henry
Riddick departed this life. She was
72 years old. She married Wm. B.
Riddick several years ago. Nine
children survive her. Her husband
died in 1916. She was well thought
of, a good woman and Christian.

A friendly letter from my good
friend Rev. Thos. J. Smith, now lo-
cated as pastor of the First Baptist
Church, Vandalia, Mo., tells me that
times are financially depressed there
as here, but that his work is moving
along nicely notwithstanding that
fact. He was reared in Choctaw
county, Miss., a son of Mr. and Mrs.

Jacob Smith, of Mathiston. He has
been in Missouri for some years now,
going to school and preaching. He
seems to be making good in that
State. Among other things, he says:
"I am now in my 11th meeting since
August a year ago. Held my own
meeting and had 22 additions. Held
another meeting 6 miles from home
with 26 additions. Held a good
meeting at Fellowship in August.
This is a full time church but cold
and indifferent. Began a meeting
here at Barry, Ill., and will go for
two and a half weeks, I presume.
We have had 72 additions at Vadal-
ia since we went there 18 months
ago. We had 97 in B.Y.P.U. last
Sunday. The Lord has been won-
derfully good to us in giving us a
lovely people to work with." Glad
to hear these fine words from my
old friend. Having assisted at his
ordination, I naturally feel a great
interest in him.

The writer assisted Pastor J. H.
Page in the ordination of two dea-
cons for Elam Baptist Church, Yal-
obusha county, the first Sunday in
December. The two brethren ord-
ained were Braxton Harbour and
George Spier. Two other deacons
came into the church by letter the
same day, Brethren C. P. Lee and
Hosey Dawkins. Bro. G. L. Pate
was already a deacon there, so this
good church now has five deacons
ready for service. This church has
the appearance of an awakening to
a better day along spiritual lines.

A letter from Deacon B. Murph-
ree, of Pittsboro Baptist Church, to
the pastor says: "We did not look
for you last night (fifth Sunday
night) as rain and mud were so bad.
We had a good crowd at church not-
withstanding the rain. Bro. Hanna-
ford and I started the ball to rolling
for the Every-Member Canvass.
Practically all the members of the
committee were present and re-
sponded heartily. Quite a number
of the members signed the cards at
church yesterday and last night.
... We are sending \$5.00 for or-
phans and \$2.50 for education (had
already sent \$17.50 for the latter)
by mail to Dr. Gunter." This good
church is doing some good work
these days.

The old year is fast dying and
will soon be history. "What I have
written, I have written," may then
be truly said. Have I done my best,
and will the book of life's record be
all that it should have been? A
record is being kept of each individ-
ual life and we will meet it at the
judgment. What will the record
be?

"As the Sun Went Down"

Days come and go in the life of
people, but there are some days
that mean more to us than others.
The going down of the sun at the
close of the day at times strike a
chord in the breast that makes an
impression that never fades away.

Such a sunset came to the writer
more than forty years ago. It was
Friday, November 25th—my birth-
day. About ten o'clock in the morn-
ing of that day mother called us to
come into the room. For three weeks
father had been sick but the boy
did not realize just how sick. On
this morning father, who was a
Baptist preacher, sat up in the bed
and as he did so he lifted his hands
and slapped them together and
said, "Glory to God, I'm going

Give Somebody a Bible This Christmas

home!" Mother, who had been
watching by his bedside, knew what
this meant.—Father was dying. She
called us to the bed and, one by one
father talked to us, beginning with
mother and then down to the young-
est, the writer.

What he said to the others I do
not recall. I was so shocked that
father was going to leave us that I
did not think for a while. When he
came to me, he laid his hands on
"his baby's" head and the words he
said are today as fresh in my mem-
ory as when he said them on that
Friday morning more than forty
years ago. "Lee, be a good boy and
mind your mother" were the words
that fell from his trembling lips.
They were feebly spoken, but dis-
tinct, as he looked into my eyes with
a hungering that haunted me. There
was a tear-drop that almost became
visible as he spoke these farewell
words to his son.

All through the day he was con-
scious and would recognize his loved
ones and friends as they came in.
He looked at me many times during
the days as the sun of day made its
way towards the western hills, and
as his sun of life was fast approach-
ing the placid tide of the mystic
river that we call death. He did
not say another word directly to me;
these above were the very last. How
they linger in my memory along
with that pale, dying face of him
who spoke them, and many a time
the memory of these kept me from
doing some things that came up to
tempt me: "Be a good boy and mind
your mother."

The sun was sinking behind the
hills in the West at the end of a
cloudless day. We watched around
father's bed waiting for the soul to
take its departure. As twilight hov-
ered between sunset and darkness,
there was a gasp—and all was over.
The blood-washed soul of the best
man to me in the world was gone
home. Sadly we bore his body to
the country church-yard and laid it
in the silent tomb to wait the com-
ing of his Savior to wake it to life
again. His kindly words and the
lovely face that I saw as the soul
passed to the beyond "as the sun
went down" on that long ago day
will never fade from memory's wall.

Mother has gone, sisters have
gone, most of my brothers have
gone since that fair day, and I look
forward to another sunset when this
life's sun shall sink behind the west-
ern hills, and I shall make my way
on angel's wings to that happy land
beyond the river called death. If,
like my father, I can say, "Glory to
God, I'm going home," as I turn my
eyes and catch a vision of the hills
eternal, it will be a happy ending
of a checkered career. By the grace
of God that is my hope.

"There's a land that's fairer than day,
And by faith I can see it afar;
And the Father waits over the way
To prepare us a dwelling place
there."

THE IMMACULATE CONCEPTION

(Osmar Jacobs, Syrian Evangelist)

Tuesday, December 8th, was the
Immaculate Conception day cele-
brated by the Roman Catholic

Church. This doctrine is taught by
all other churches not termed Pro-
testant. This is the teaching stated
briefly.

That the "Mother of God," as
taught by the church, in the first
instant of her conception, by a sin-
gular privilege and grace granted
by God, in view of the merits of
Jesus Christ, the Saviour of the hu-
man race, was preserved exempt
from all stain of the Adamic sin.

This is their position stated in
Our Sunday Visitor, a Catholic
weekly, December 6th.

"All babies are born into this
world with the stain of original
(Adamic) sin. There has been only
one person, except Jesus, who was
conceived without original sin. That
person was Mary, the mother of
Jesus. The first reason she was
not subject to original sin was be-
cause she was the mother of the
Saviour of the world. There is no
good son who would not do some-
thing special for his mother. Jesus
the Son of God, the Word made
flesh, came into the world as the
God-man through his mother, Mary.
Jesus, resting in His mother Mary,
had to have a pure and holy place,
and hence, Mary was never under
the bonds of original sin.

Surely our God, coming down to
earth, would not take up His home
in a place where any kind of sin
was present. Jesus, our God, the
second person of the blessed Trini-
ty, when he became the man-of-God
must have chosen a pure and unde-
filed mother. That mother was Mary.

The rest of us are born in the
guilt of original sin. Original sin
is the sin we inherit from our first
parents. Mary was like us in all
things except she was to be the
mother of a pure and immaculate
son. Such a person as Jesus could
not come from one who was for a
single moment defiled by even orig-
inal sin. So, you see how easy it
is for us to believe that Mary was
immaculate (without stain) even be-
fore she was born. It was not for
Mary, but for her Son, the Messiah,
the pure Son of God."

Is it not strange, that after nine-
teen hundred years of gospel preach-
ing and enlightenment, this is the
accepted conviction of almost three-
fourths of Christendom?

AN EXPRESSED APPRECIATION

On last Sunday the men of Grif-
fith Memorial Church Sunday school
of Jackson organized a class which
they named "The Geo. W. Riley
Men's Bible Class," in honor of the
founder of the Church, and as an
expression of their appreciation of
his nearly eight years service as
pastor. The church has grown from
a mission to a membership of 600,
and now has a beautiful brick build-
ing.

Henry—Boy, ah don't know what
makes me so tired. Seems lak I's
always dead tired.

Rastus—Yo' ought to tak some
lectric treatment fo' dat.

Henry—'Lectric treatments? Not
fo' me, boy. Ah done had a brother
in Sing Sing whut died from one ob
dose.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR DECEMBER 20, 1931

(By L. D. Posey, Jena, La.)

Subject: The Supreme Gift of Love. (Christmas Lesson).

Golden Text: Beloved, if God so loved us, we also ought to love one another. I John 4:11.

Scripture for Study: I John 4:7-19; for supplemental study, John 1:1-14, and 3:1-20.

Introduction

It is generally believed that this epistle from which our lesson for this date is taken, was written by John the apostle, about 97 or 98 A. D., and after his return from Patmos to his home and work in Ephesus in Asia Minor. He was most likely the youngest of the twelve apostles, so he lived many years after the others had been martyred or died natural deaths. If the dates generally accepted are correct, and they are approximately so, then John lived for about sixty years after Jesus had ascended to heaven.

If Christianity had been based on any thing other than fact, just as the gospels represent, John surely would have discovered the defect, and renounced it all long before his death. Instead of renouncing and exposing error, all his writings confirm and enlarge upon all that was affirmed by those who wrote earlier. He gave much new light without any where contradicting or dimming the light already given. Now in these perilous days of apostasy, when men are failing to testify for Jesus as John did and we should, the rocks that are being uncovered are speaking in thunder tones in confirmation of the facts of the Bible and the Christ of God.

The Lesson Studied

The greatest forces of the physical world are silent and unseen. Gravitation, that force that tends to draw all objects in the universe toward each other; and though it is so powerful that it acts on bodies millions of miles apart, and holds us to the earth; yet it is neither seen nor perceptibly felt by us, and we move about altogether oblivious of its mighty power.

We are taught in physics that atmospheric pressure is practically fifteen pounds to the square inch of surface. At that rate the average man is constantly moving under the pressure of about fourteen tons. But so evenly is this weight balanced and counter-balanced by pressure from every direction, that we never think of such any more than the unlettered rustic who knows nothing of the laws of physics.

Again, take that subtle, indefinable, unseen something we call "mind." Though by its power the planets have been weighed, their elements analyzed, their diameters and the distances between them measured; yet no one ever heard the sound of the mind as it performed its herculean tasks.

Passing from the physical to the metaphysical, we have faith that has spanned the ocean and circumnavigated the globe; that has tamed the

lightning and banished space by radio activity; while love rides both winds and waves to follow or reach the object of its devotions, or shield from harm the body or character of such at the price of death to the lover, still not either of these forces are seen or heard in action.

But any and all of these are as nothing in comparison with the power of that which is the subject of our lesson for this date. Roughly stated, power is that which so acts as to produce results. Now, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. We cannot see nor hear the power of that love that causes a mother to give her life for her child; neither can we see nor hear that faith that lays hold on Christ with a grip that enables it to swing out into eternity singing,

"How sweet the name of Jesus sounds,

In a believer's ear;

It soothes his sorrows, heals his wounds,

And drives away his fears,"

and does so because "being justified by faith we have peace with God." No, we do not see nor hear these mighty forces in action, but we see their results. Neither do we see nor hear God's love, but we see the result of it as Christ died on the cross. We note the effects of that power as the sun, (by comparison), pulled a veil over his face, and said, "I will not see my Maker die, neither will I furnish the light by which His enemies may gloat over their apparent victory; but I will force darkness upon them that consternation may seize their souls." Likewise the earth had a nervous rigor, the mountains trembled, the rocks were shaken out of their places, the veil of the temple was rent from top to bottom, the graves were opened from which afterwards the dead came forth; all this and more, because "God so loved that He gave."

But all power is wasted unless so directed that it reaches some object that is benefitted thereby, or turned to some useful purpose. Now, the object to be reached by the effect produced by the power of God's love, was sinful man. And, why man? Because man is the highest and noblest creature of God's creative power; created in God's own image, a free moral agent, and for the purpose of having dominion over the earth, and directing it to the glory of God. But the Devil, whose rebellion against God, had brought a former glorious condition of the world to chaos, came upon the scene, deceived the woman, and through her caused man to sin and thereby separated him from God. But man's sin and separation from God did not cause God's love for man to cease. But God had to be just and righteous as well as gracious. His law was righteous, therefore the penalty for its violation must be met. That was eternal death. But since man could not pay that penalty, and at the same time be the companion of

God in glory, a substitute for man must be found. That substitute was found in the person of Christ. Now Christ was God clothed in human flesh, but God just the same. Since God is Infinite and eternal, for God in Christ to die on the cross, was to lift the curse of eternal death from all who trust Christ for salvation. (I am not discussing the salvation of infants now). Thus the final power of God's love is to fit those who believe to share in the glory of Christ which He had with the Father before the world was. What a wonderful gift is "The Supreme Gift of Love."

—BR—

AN UNKNOWN BOY

(By Louis J. Bristow, Supt.)

He was about twelve years old and was on his way home from school, when a heavy truck came rapidly around the corner and struck him, knocking him unconscious and scattering his school books about. A passing motorist picked up the bleeding, limp boy and rushed him to the Baptist Hospital in New Orleans. An examination revealed a multiple fracture of the skull, a broken collar bone and a dislocated hip, besides bruises and contusions. The doctor said he would die.

No one knew who the little fellow was, which made the case all the more pitiable. About that time the truck driver came in bringing the boy's school books. From the name in the books I learned who he was and soon had his mother and grandmother in the Hospital. The boy was the only child of a widow, and she was, of course, heartbroken. I took her up to the room where the pale little form lay quite still in the bed. Doctors and nurses were there and preparations were being made to operate on the broken skull. A prayer was made and the lad was wheeled off to the operating room.

O, what a long time it was before he was brought back! And that sorrowing mother! There followed nights and days and weeks of watching and hoping. It was nearly three weeks before he regained consciousness. After that his recovery was rapid. Through it all the boy's mother remained at his bedside. Where else would one have expected to find her? The Bible was read many times and prayer was made. She was eager to hear the Scriptures, for she had never owned a Bible nor



been permitted to read one.

Before she left, her testimony was that she had had a new revelation of God and Christianity while in the Baptist Hospital; and henceforth she and her son would attend services at a Baptist church. I told a pastor and he looked after her.

—Louis J. Bristow.

New Orleans.

—BR—

TAYLORSVILLE - SUMMERLAND STUDY COURSE

Last week, November 29 - December 4, the Taylorsville and Summerland Baptist churches held a very successful Teacher Training School, conducted by State Sunday school workers, Mr. Wyatt Hunter and Miss Anna Vera Cameron. In spite of the constant bad weather all the week, the attendance upon the courses was very good, and a great interest was manifest by all those attending. There were fifteen enrolled at Summerland and about forty at Taylorsville.

Mr. Hunter taught Division One of the Sunday School Manual at Summerland each afternoon, and "Winning to Christ" at Taylorsville each evening. Miss Cameron taught two classes at Taylorsville, one for Beginners and Primary workers in the afternoon, and one for Junior workers in the evening.

It was a real treat to have these splendid workers with us. Their efficient instruction has helped our workers to a better understanding of Sunday school work, and their consecrated enthusiasm has inspired us to nobler efforts for the cause of Christ. We feel that no only our Sunday schools, but also our entire churches have been greatly helped, and we shall never cease to be grateful to them for their valuable service among us and to the Sunday School Department for sending them to us.

—BR—

Edith: "I think Jack is horrid. I asked him if he had to choose between me and a million which he would take, and he said the million."

Marie: "That's all right. He knew if he had the million you'd be easy."

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion Calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

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ALL FOR THE BEST

(By Lilla M. Alexander)

Secure is that soul in the midst of affliction,
Who sees in each sorrow the hand of his God,
And knowing all things for his good, work together,
Unquestioning bows 'neath each stroke of the rod:
Oh! blest is that heart that when toss'd by the tempest,
Can cling to this hope as a bird to its nest,
And say, with a faith by each trial made stronger,
"The Dear Father knows—it is all for the best."

Each blossom of hope in our lives may be blighted,
Swept by adversity's pitiless blast;—
Clouds of misfortune o'ershadow our pathway,
Friends of a lifetime prove false at the last;—
The heart may be sad, and the way may be lonely,
And rough be the path by the weary feet press'd,
Yet faith pleadeth ever, Oh! fail not to trust Him,
"The Dear Father knows—it is all for the best."

The seed, that with weeping, we sowed for the Master,
Unquickened, may lie where it fell by the way;—
Prayers that were wrung from our heart's deepest anguish,
Unanswered remain, though we cease not to pray;
The Father may hide for a moment His presence,
And the soul by its doubts, and its fears be distress'd
But faith whispers low, "Though He slay thee, yet trust him,"
"The Dear Father knows—it is all for the best."

These light afflictions, which but for a moment,
The Father hath sent us His promise to seal,
Are naught to the weight of the glory eternal,
And far more exceeding, which God shall reveal:
Some day we shall know why the crosses were given,
For the angels will summon us home to our rest,
Where with faith lost in sight, and with vision grown clearer,
We shall see as God sees, and shall know it was best.

PASS CHRISTIAN

Last night as I read over my Baptist Record, I came across a statement that was a great surprise to me. It was with reference to the report of the Convention Board as to the number of additions to the churches partly supported by State Mission funds. I am one of the pastors included in the 39 referred to. You state that there were only 49 baptisms by these 39 pastors. I would like to call attention to the fact that Pass Christian has had thirteen additions this year by baptism and we have one waiting for baptism. We have also had ten additions by letter. At the meeting of the Harrison County Association this fall, Pass Christian was fourth in the number of baptisms in the association. Over at Bay St. Louis we have had seven additions during the year by letter and have one waiting for baptism. It is exceedingly difficult to win people to Christ on this field. I hear the brethren talking about the inroads the Mormons and the holy rollers are making on certain sections of the State. We have that on this field. We even have a Mormon church at Bay St. Louis. Then we have the landmark influence, too. Above all this, we have the fact that ninety-five per cent of the people are either Roman Catholic or under the influence of the Roman Catholic church. In that respect there is not a problem in Mexico or Brazil that we do not face here. Bay St. Louis is the educational center of Roman Catholic work on the Mississippi Coast. Here they have a large college for boys, an academy for girls, a seminary for negro priests. All of these schools have splendid buildings and equipment and are filled with students. In addition to all the above influences, worldliness is predominant. Sunday is a big holi-

day. Fishing, ball games, picture shows, dancing, and every other form of worldliness runs unmolested. Everybody who knows anything about the situation knows that it is wet, wet, wet. Here the extremes meet. Extremes in doctrine, in ideals of life, in poverty and wealth. Every appeal the world can offer is ever before you. Winning the lost is like "pulling them out of the fire." It isn't easy to win people away from all this worldliness to lives of consecration and loyalty and devotion to Jesus Christ. No, we haven't nearly done all we hoped to do and tried to do. The above statement of facts is not an apology. But we are planning to do better. However, we cannot make progress against such hindrances without the presence and help of the Holy Spirit. I am sure that every missionary pastor is facing great difficulties. We all need the prayers of the praying people everywhere. I plead for that in my work. I have to do more praying myself than I ever did before. Personally, this is just the kind of work I love. I am happy in it and I want to do the best possible for our Lord and Saviour. I hope, if the Lord wills, to be able by the end of this year, to report as many baptisms on this field as you say was reported from all the 39 fields helped by our Board. I am planning an intensive effort along that line. But you must remember that many of the people who come to us have had no training in life and service and doctrine from the Baptist standpoint and we must also keep up an intensive training work. There is much more I would like to say, but I will wait and write again.

A missionary pastor,
—W. S. Allen.

P. S.—Two other things: 1. I appreciate the work you are doing as Editor of our paper. You do it just

Give Somebody a Bible This Christmas

to my liking. We are living in a day when we need men, real men, who will sound forth no uncertain sound. Don't worry over the fact that some folks stop taking The Record because of your stand during the last political campaign. It seems just a bit difficult for some folks to see the difference between a great moral issue and a political issue. The liquor question is a great moral issue and the Gospel has no greater opposition than the liquor traffic. I know the Democratic party made it an issue in the last election and the leaders in control now are determined to force the issue next year. I recall that on one occasion the demons cried out to our Saviour: "Let us alone." That is exactly what the advocates of the liquor traffic are saying to us today. More than anything else they fear the Christian conscience of this country. The devil is not dead. He is forever on the job. Nothing would please him better than for the preachers and editors like you to take a good, long nap until he could get in his work. Let's disappoint him.

2. Since a change has been made in the plan of subscriptions to The Record, I would like to know if we can still send in the money quarterly. If we can, I can still keep every subscriber we have on our list at Bay St. Louis. I will be responsible for collecting it every quarter and sending it in. If I have to get the whole amount for a year, I am afraid I will have to drop some on my list. Let me know. I am going to do my best about it. I know from my own experience that The Baptist Record is the best help I have from the outside. If I can pay quarterly I am going to try to get ten subscribers here.

With every good wish always.

Your friend and brother,

—W. S. Allen.

Payments on subscriptions may be made quarterly.—Editor.

WORTHY EXAMPLE

This report was given by J. Pike Powers, Jr., deacon in the First Baptist Church, Knoxville, teacher of a Men's Bible Class, member of Executive Committee of the Baptist Brotherhood of the South, a successful lawyer, and United States Commissioner.

Mr. Powers spoke to the Clear Springs Church, in Knox county, Tennessee, on November 29 and December 6. On three evenings intervening he lectured on Scriptural Finance and assisted the church in setting up its organization for the Canvass.

At the close of the morning worship on December 6, the following report was made:

Number of pledges, 70; number of tithers, 7; amount pledged for local support, \$456.88; amount pledged for Cooperative Program, \$180.96.

This Canvass was not completed and these figures will be increased some.

This is a country church, has a non-resident pastor, Rev. S. C. Atchley, who preaches two Sundays each month. Last year this church contributed \$18.00 to the Cooperative Program. The indications are that this sum will be multiplied ten-fold next year. The church makes its offering weekly.

Three or four other laymen assisted Mr. Powers in the enlistment of this church.

This is a sample of the work contemplated in the Enlistment Movement launched at Birmingham.

—J. T. Henderson, Gen. Sec.

PELAHATCHIE

The Ready Class of the Pelahatchie Baptist Sunday school had their annual banquet Wednesday evening, December 2.

A delightful chicken dinner was served to twenty-three members and visitors. Talks were enjoyed from all visitors, especially from the Sunday School Superintendent, Mr. R. A. Stingley, on the upbuilding of the Sunday school class. And from Mrs. Stingley, from the T.E.L. class, on Six-Point Record System. The President then called for the reports from the Class Officers. After all reports were read, everyone took part in an interesting Bible Contest. The side led by Mrs. Prestidge, the class teacher, won.

—Mrs. O. B. Mott.

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Hon. B. G. Lowrey, of Mississippi, says: "It is not fair nor just that total abstainers should pay the extra cost of life insurance for drinkers. Let us insure where we will not have so to pay." Send me full particulars regarding life insurance for total abstainers only.

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Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

I am glad to have received quite a number of letters saying that the writers have enjoyed the Bible Questions each week, though they have not sent me the answers. The time has come for us to arrange for our Bible Study for the next six months, and after thinking about it a good deal, I have decided that we will take the Life of Christ. We have had a year or two ago, lessons on the parables of Jesus, the stories he told to teach great lessons to his listeners. But that does not make any difference, for there is much in the life of Jesus that we did not get from these stories. So I am giving you today a list of the events in Jesus' life that we will study, one each week, beginning with January 7th, 1932. Write about it like a little story, and send it to me. At the close of each month I will give a prize for the best story, without regard to the age of the writer, except that the eight-year-old or the ten-year-old shall not be expected to do as good writing as the older person. He may get the prize, or the fifteen-year-old one may get the prize, because each story will be considered according to the age of the writer. The 10-year-old may send a better one as a ten-year-old, than the 15-year-old does as a fifteen-year-old, or it may be the other way. Do you understand? Let each one put his or her age on his or her story.

Much love from

Mrs. Lipsey.

—o—

Bible Studies: January - June, 1932

1. Jan. 7th. The Birth of Jesus. Matt. 1:25, Luke 2:1-20.
2. Jan. 14th. The Infant Jesus Taken to the Temple. Luke 2:22-39.
3. Jan. 21st. The Visit of the Wise Men. Matt. 2:1-8.
4. Jan. 28th. The Child Life of Jesus. Matt. 2:19-23, Luke 2:39, 40.
5. Feb. 4th. The Visit of Jesus at twelve to the Temple. Luke 2:41-51.
6. Feb. 11th. The Baptism of Jesus. Matt. 3:13-17, Mark 1:7-11.
7. Feb. 18th. Jesus' Temptation. Matt. 4:1-11, Luke 4:1-13.
8. Feb. 25th. John the Baptist and Jesus. John. 1:29-34.
9. March 3rd. Jesus' First Disciples. John. 1:35-45.
10. March 10th. Jesus' First Miracle. John 2:1-11.
11. March 17th. Jesus Cleanses the Temple. John 2:13-22.
12. March 24th. Jesus and Nicodemus. John 3:1-21.
13. March 31. Jesus and the Samaritan Woman. John 4:5-30, 39-42.
14. April 7th. Jesus Cures the Nobleman's Son. John 4:46-54.
15. April 14th. Jesus at Nazareth. Luke 4:16-30.
16. April 21st. A Sabbath at Capernaum. Luke 4:31-41.
17. April 28th. The Healing of the Palsied Man. Luke 5:17-26.
18. May 5th. Jesus and His Twelve Apostles. Matt. 10:2-15.
19. May 12th. Raising the Widow's Son. Luke 7:11-17.
20. May 19th. The Woman Who Was a Sinner. Luke 7:36-50.
21. May 26th. Three Parables About the Kingdom of God. Matt. 13:44-50.
22. June 2nd. Stilling the Storm. Mark 4:35-41.
23. June 9th. The Raising of Jairus' Daughter. Luke 8:40-42, 49-56.
24. June 16th. Jesus and the Pharisees. Mark 7:1-23.
25. June 23rd. Jesus walking on the Water. Matt. 14:22-36.
26. June 30th. The Second Feeding of the Multitude. Matt. 15:32-39.

New Orleans, La., Dec. 3, 1931.

Dear Mrs. Lipsey:

I am just in receipt of your check for \$5.00 from the Children's Circle, Baptist Record, for the Baptist Bible Institute Student Fund, and I am writing to express my appreciation for the wonderful way in which you have conducted your appeal and for the sacrificial response of the little folks in behalf of the Bible Institute students and the mission work which is being done in this foreign city.

Please, as far as possible, let these young people know how greatly encouraged we are by their interest and their gifts. May heaven's blessings be upon every one of them.

Rejoicing over the good news from your daughter, and with every good wish for you both, and grateful for what you have meant to me personally and to the Lord's cause, I am

Yours in His name,
W. W. Hamilton.

—o—

Nettleton, R.F.D. 2, Dec. 5, 1931.

Dear Mrs. Lipsey:

I am sending the answers to your Bible Questions for children over twelve. I am in the seventh grade at school. I go to Sunday school every Sunday. I surely do enjoy reading the Children's Circle. I was twelve years old this month. I hope all you will have a very pleasant Christmas and, Mrs. Lipsey, I hope you will enjoy Xmas just like you did when Santa Claus came to see you. Will you please put my name on the Study Roll? Your little friend,

L. Ollene Coggin.

This is a good wish you make for me, Ollene, but Santa Claus comes to see me, yet, every year, and brings me more presents than he used to when I was your size. You know, I have so many Santa Clauses now. I hope you will have a splendid time Christmas.

Newton, December 7, 1931.

College Hill Sunbeams,

Dear Mrs. Lipsey:

Will you permit another little girl to join the Children's Circle? I enjoy reading the Circle very much. I will say in regard to our Sunbeam Band, we have 17 enrolled, and had 12 present December 6th of which we were proud. I am a little girl 8 years old and in the third grade at school. I have 3 brothers and 2 little twin sisters about 5 months old. We have only been living here 2 months. Daddy is going to school at Clarke College. He is studying for the ministry. Seems funny for daddy to go to school. Enclosed you will find 25c that we wish to give to the orphans. Let us hope that many others will send in their 25c and help make the little hearts glad for Christmas. From your new friend,

Estelle Wood.

We enjoy your letter, Estelle, because it tells us something of yourself and your home. And we are always pleased to hear from the Sunbeams, who are so regular in their offering. Thank you all, and tell the Sunbeams "howdy" for me.

—o—

Bay Springs, December 4, 1931.

Dear Mrs. Lipsey:

It has been about two years since I have written you but have been reading the Children's Page and am interested in it. I am enclosing answers to this week's questions No. 23. Love to you and all.

Bill Hughes.

Well, Bill, you will be more interested when you take part in a thing, and we are pleased to have you write us again.

—o—

Blue Mountain, December 5, 1931.

Mrs. P. I. Lipsey:

I read the Page every time it

comes and enjoy it very much. I am ten years of age and in the sixth grade. I go to Sunday School and church every Sunday that I am not sick. I am sending Bible Answers for No. 23, for children under 12.

Yours sincerely,

Valine Robertson.

The sixth grade is pretty well along for a 10-year-old, it seems to me, Valine. Will you be glad when Christmas holidays come?

—o—

Clinton, December 3, 1931.

Dear Mrs. Lipsey:

It has been quite a while since I have sent in a letter to your "Children's Circle," so I am writing you now. I am sending the answers to your Bible questions No. 23. We all were certainly glad to know your daughter was all right and hope she will continue improving. I am sending 50 cents for the Orphanage and 50 cents for the B.B.I. girl. Sincerely yours,

Elizabeth Jane Latimer.

This is a nice Christmas gift, Elizabeth Jane, for those who haven't as much as we have. I thank you for thinking of them. Now, don't forget to run over and show me what the Santa-Claus-who-lives-in-New-York sent you.

—o—

McCall Creek, November, 1931.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

As I have tried to answer the questions. Will write a few words. I am sending 25 cents to be divided between the orphans and the B.B.I. I enjoy reading the Page and hope you will continue it. Xmas is most here and hope all a merry time. Love to all,

Mrs. W. M. Allen.

And we certainly hope you will have a happy time at your house, Mrs. Allen, and a glad new year.

—o—

Hazlehurst, December 5, 1931.

Dear Mrs. Lipsey:

May I have just a little space on the dear Circle again so soon? Was so glad to see so many letters this week. Also glad your loved one was better. My dear father has been down again for 3 weeks. Many thanks, Mrs. Lipsey, for the nice handkerchiefs. I for one hope the Bible Questions go on. Although I don't send in many, I study them every week. Well, Mrs. Lipsey, you need not print this if you haven't room. I just want to thank you. I am sending in the answers to the Bible Questions for this week. With love to Mrs. Lipsey and her good work,

Leta Mae Lupo.

We are so sorry about your father's not being well, Miss Leta Mae. Give him our love and sympathy.

—o—

DeKalb, November 25, 1931.

Dear Mrs. Lipsey:

We are a little boy and girl eight and nine years old. We are in the fourth grade at school. Mother gave us some little baby chicks so we raised them and sold them. We are sending the orphans four dollars (\$4.00). We want to join the

Children's Circle. Wishing you and the orphans a happy Thanksgiving day. Your little friends, James Edwin and Elizabeth Ross.

As our Thanksgiving Offering has already been sent, your very fine gift, my little friends, will go to the orphan children for Christmas, and you will be a sure-enough Santa Claus to them. I am proud to have you both as Honor Members of The Children's Circle and am very grateful to you and mother.

—o—

Newton, December 4, 1931.

Dear Mrs. Lipsey:

I am a little girl 9 years old and in the fourth grade. I go to Sunbeams every Sunday. Our teacher's name is Mrs. Holmes. I am sending 25c for the orphans for this month. Your little friend,

Evelyn Williams.

We are going to have a good contribution this month for the Orphanage, if you Sunbeams, Evelyn dear, keep on sending your money. It is going to help them to have a happy Christmas. And it will help you to have a happy one, too, I think. Thank you so much.

—o—

Star, December 2, 1931.

Dear Mrs. Lipsey:

I am a little girl eight years old and in the second grade. I go to school at Florence and to Sunday school and church at the Mt. Creek Baptist Church. I would like very much to become a member of your Circle. My Xmas offering is small but it goes to the orphans. Love to you and the Circle.

Juanita Lawson.

I don't call your offering small, Juanita, and it is certainly very welcome. Will your school or church have a Christmas tree, or are "the times" too hard? I hope you have a good time, anyhow.

—o—

Star, December 2, 1931.

Dear Mrs. Lipsey:

May I join your happy Band? I am a little boy twelve years of age and in the fifth grade.—My teacher is Miss Susie Lee Strait. I belong to the Junior B.Y.P.U. and enjoy that type of work very much. I am a member of the Baptist church also. I am sending my Xmas offering, 50c, to the orphans. Much love.

Byrdie Lawson.

Thank you so much for the money for the orphan children, Byrdie. And I wonder if you ever hear anything of Ernest Clark, our member near Star who is not well? I wish you could go to see him.

—BR—

"I think this scenery is just heavenly."

"Um, I don't know. Take away the mountains and the lake and it is just like anywhere else."

—BR—

"Jack fell out of his car the other day and broke his peninsula."

"His what?"

"Peninsula! A long neck stretching out to see."

THREE IMPORTANT QUESTIONS

Concerning every appeal for action three questions naturally arise. First, Is the proposed action right. Second, Can we do it? Third, Is it our duty to do it?

Every Baptist church should face frankly these three questions with reference to its participation in the Service Annuity Plan.

First, Is it right for the church to make adequate provision for old age and disability income for the ministers who serve it and for their widows and minor orphans? Surely there is but one answer to this question.

Second, Can every Baptist church make such provision through the Service Annuity Plan? The smallest church can do it as easily as the largest, because payments on the plan are based on current monthly salary of the pastor.

Third, Is it the duty of the church to do it? Both reason and Holy Scripture answer that it is.

Pastors and laymen should write the Relief and Annuity Board, Dallas, Texas, for full information and act promptly on this.—Address, H. F. Vermillion, Managing Director, Service Annuity Department.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

ATLANTA CALLS US

All B.Y.P.U.'s have received a letter from our office with a poster to be tacked up in the B.Y.P.U. room. This poster gives some information regarding the program. Have you read it? Here are some of the outstanding announcements regarding the meeting.

Great Speakers

There will be nine big general sessions with such speakers as Dr. W. F. Powell, Dr. R. G. Lee, Dr. Kyle Yates, Dr. John L. Hill, Dr. I. J. Van Ness, Dr. Edgar Godbold, Dr. Louis D. Newton, Dr. Fred F. Brown, Dr. Ellis Fuller, Dr. T. W. Ayers, Dr. Geo. K. Graham, and beside these, outstanding young people will speak on the program.

Discussion Group Conference

Conferences and demonstrations covering every phase of B.Y.P.U. and B.A.U. in the Unions, General Organizations, colleges, cities and Associations will be conducted by the world's greatest B.Y.P.U. specialists. Missions, Stewardship, and life problems of youth will be discussed.

Entertainment

Entertainment in the hotels of Atlanta—on the pay plan. The Delegates from Mississippi are asked to stop at the Robert Fulton hotel. The rates are: Large rooms with several single beds to the room, \$1.50 per day per person; room with one double bed, two to the room, \$1.50 per day per person; room with two single beds, two to the room, \$2.00 per day per person; single room, one person to the room, per day per person, \$2.50. Send your request for reservation to Mr. Walter Ward, 68 Broad St., N.W., Atlanta, Ga.

Registration

Every person from outside of Atlanta must register upon arrival. Registration fee will be \$1.00.

Reduced Railroad Rates

Fare and a half for the round trip, on the identification certificate plan. If you plan to go by train, write to Auber J. Wilds, Oxford, Miss., for a certificate which you must present to your ticket agent when you buy your ticket if you are to get the reduced rate. Let your request be made early. It is best to go by train, but in addition to those who go via train, we should have no less than twenty-five cars nosing their way toward Atlanta early on the morning of January 11th.

MISSISSIPPI B.Y.P.U.'S CAN CHANGE THIS

The average giving of Mississippi Baptists for the year 1930-31 to all causes including pastors' salary, was \$8.11 per member for twelve months. The average for the same time for what we term "Missions, Benevolence and Education" or, in other words, for everything besides our local church support, was \$1.44 per member. Mississippi stands fourth from the bottom of the list of States and the B.Y.P.U.'s of Mississippi can change that record this year. Let every B.Y.P.U. leader see that every member of the B.Y.P.U. makes

a worthy subscription to the work as a whole and that they pay their subscription regularly. Let the B.Y.P.U.'s be unwilling to do less than be loyal in the matter of supporting the Lord's work. In many cases the B.Y.P.U. should set the example in the church for worthy giving.

BROOKSVILLE ORGANIZES STORY HOUR

We are happy to report the organization of a Story Hour in the Brooksville church. Pastor C. O. Estes reports a splendid beginning, with an enrollment of twenty-three members. The Story Hour makes possible the attendance of many mothers and fathers who should be in the Adult Union or leaders and sponsors in Junior and Intermediate Unions. It is also a splendid educational opportunity and we rejoice to see our list of Story Hours increasing.

SENIOR RECEIVES AWARD FOR SIXTH YEAR DAILY BIBLE READING

The second seal in the Senior Bible Readers Course has been issued to Miss Roxie Clardy, of Starkville, who has completed her sixth year of Daily Bible Reading. This is a good record and we congratulate Miss Clardy on this faithful daily devotion. The award she received is not to be compared with the blessing received from this daily habit. We commend this practice to all, especially the young people who, more than others, need the strength that comes only through this personal contact with the Heavenly Father.

MARION COUNTY ASSOCIATIONAL B.Y.P.U. GIVES INTERESTING PROGRAM

The Marion County Associational B.Y.P.U., under the leadership of their efficient President, Mr. I. N. Newsom, of Goss, Miss., has a monthly program meeting each first Sunday afternoon. The December meeting was a most helpful meeting with the following program rendered:

2:30, devotional, Rev. J. F. Sullivan; 2:45, Reports handed to Secretary; 2:50, The Way Made Plain, a play by Goss Senior B.Y.P.U.; 3:10, The church, God's appointed agent through which He is to evangelize the world—a talk by Miss Ella Mae Stringer; 3:20, Special Music by Bunker Hill B.Y.P.U.; 3:25, Every Member of Every Church having a part in Every Phase of our Work, a talk by Judge J. Q. Langston; 3:40, Results, Personal and Kingdom, if every Baptist will his part, a talk by Mrs. D. A. Tolar; 3:55, Report of Secretary and awarding of Banners; 4:00, Adjournment.

THE SPIRIT OF THE HOSPITAL

God is good. The health of our people is unusually fine during these strenuous times. And the Hospital is full of gratitude, even though it is dependent on sickness

for its existence.

A lack of patients calls for fewer nurses. Out of the fifty that we have on hand, we can for a time get along with a smaller number.

The rule of seniority is observed here. Seniors and Juniors come first in all business arrangements.

Realizing the necessity of cutting our force for the present, the Superintendent held a quiet council with the first year girls. The spirit of this meeting was so beautiful I want to tell you about it.

The rule of priority is observed in the classes. Those who have been here longest are considered first. Beginning with those who can claim this priority, each one was questioned.

"Would you like a vacation?" "Have you a home to go to?" "Will it entail a hardship on you or your folks if you take a vacation?"

Could you have been present and have heard the answers, I am sure that your eyes like those of our Superintendent, would have been dimmed with tears. Each girl prefaced her replies with something like this: "The Hospital comes first." "We want to do the thing that will help the Hospital."

A number are glad to have the privilege of going home. Some live too far away to make the trip advisable. A sufficient number will leave for the two weeks vacation to allow some saving in expenses, as well as allow work sufficient to occupy those who stay.

We have in this class one nurse from the Orphanage. When it came her turn to reply, before she could say a word, two other girls who are going home spoke up and said, "She will go home with me." You may be sure nothing else was said for awhile.

But Some Doubted

As in the long ago, some are doubting these days how it will be possible for our institutions to keep Open Doors.

The Baptist Hospital has no doubts. With such a spirit pervading the entire atmosphere; with every attitude cultivating daily the sacrificial attitude, we KNOW that we shall be able to answer every call that comes from suffering humanity.

Join in a praise service with us, beloved.

HERE'S HELPING

Recently I noticed that the W.M.U. at Flora sent a nice lot of preserves to the B.B.I. at New Orleans and were given credit for their market value as having contributed that much to B.B.I.

Our W.M.U. at Magnolia did the same thing at Thanksgiving time, and we were also credited with the amount of our goods (\$13.83). Now, it strikes me that this is an excellent way for us to help in this wonderful institution, if we can't send money right now. I hope many other W.M.U.'s will take this up and send such things as they have that can be used by the students and teachers.

Sincerely,

—Mrs. Chas. Brumfield.

Bill—"There are lots of girls who don't want to get married."
Mary—"How do you know?"
Bill—"I've asked them."

SORE THROAT

may be followed by a head cold, flu, grippe or pneumonia. Try this treatment:

GARGLE

every two hours
with Tichenor's Antiseptic.
Pleasant-tasting. Powerful. Kills germs. Soothes throat. Has helped colds for more than half a century.

TICHENOR'S ANTISEPTIC

The Powerful Germicide
SAME FORMULA FOR 67 YEARS

The Baptist Record has the best form, the best type, the best reading matter, the best Sunday school and B.Y.P.U. Departments, the best Woman's Page, the best theological teaching, the best Editor, and is by far the best all-round religious paper that comes to my desk. The Record is the best religious paper for Mississippi Baptists published, and yet there are some good Baptists in Mississippi who neither take nor read their State paper. But how can they be good Baptists without knowing something of Baptist program and work? Blessings on The Record and its Editor.

—G. W. Riley, Clinton.

One morning when Billy woke up he sat on the floor for some time gazing at his toes.

"Hurry up, Billy, you'll be late for breakfast," said his mother. "Why are you looking at your feet?"

"Well," said the boy, "Isn't it funny that one of my toes is so much larger than the others; I got them all at the same time, didn't I?"

"No, sir," cried the irate parent, "my daughter can never be yours." "I don't want her to be my daughter," interrupted the young man: "I want her to be my wife."

The
WURLITZER
Church
Organ

Pride and knowledge are built into the Wurlitzer Church Organ. They have made it an instrument truly worthy of furnishing music for the house of worship. The premier position which Wurlitzer has won in the field of pipe organ manufacture is a reward of merit. "A Product of Wurlitzer" is universally an accepted guarantee of excellence.

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Give Somebody a Bible This Christmas

A WEAKNESS EASILY YIELDED TO BY THE STRONG

Every age and every year of every age has had some struggles peculiar to that time. The year 1931 is no exception. Until this good year I suppose the enactment of a law to prevent people from making too much bread, or a law to prevent people from making too much fabric out of which to make clothing, was never dreamed of even by our wildest speculators or our most savage of the greedy. All reasons for such conditions converge into the whirlpool not to say cesspool, "Lack of confidence." When confidence reigns a people can do or suffer anything: without it no people can even plan.

Of all people who ought to lead in honesty, justice and confidence-building, Baptists ought to be outstanding. Our baptism, administered at the very beginning of Christian life, was our statement in symbol that we were slain by sin, hence dead to sin. In symbol we were also raised from the dead to "walk in newness of life." Therefore, the after-baptism-life of a Baptist is a symbolic resurrected life. Our prayer henceforth is, "Thy Kingdom come, Thy will be done on earth, by me, as it is in heaven. All the Congresses on earth combined can not invent a more solemn or meaningful symbol. Any encroachment on the sacred domain of Baptist, or any other confidence ought to be met with profound, Godly disapproval. Any aid for, or advantage yielded to such encroachment from our own ranks ought to be looked upon with shame, pain and anguish. I fear that in this respect we are headed for the rocks, and with increasing momentum.

Yet I would not be a tale-bearer. I have been grateful that people do not rush to me with hurtful gossip—then I am equally grateful that some with disappointed hearts have been free to unbosom themselves to me. I've ever tried earnestly to help such see and eliminate any imaginary grievances, and to bear the real honorably, and thus get by.

What I'm trying to do now is to get my brethren to see and help head off tendencies to commercialize religion.

Since I've been on the "jockey yard" as a preacher, I have lived in 3 States and traveled some in 5; and everywhere, I have tried to lead people to speak out on salvation and the duties that grow out of it. I think I've found the tendency alluded to above.

In one of our denominational gatherings I heard a vigorous State mission speech. As the speaker closed, a brother nudged me and said, "While he talks that way he just will get his churches on the Board's supplemented list, no matter where he preaches—he is from my section."

A lady told a group around her that her church was going to change preachers—her pastor, a once-a-month Saturday and Sunday preacher at \$150.00; for a town pastor whom they could get to run out and preach once a month on Sunday afternoon. "Think of it," she said,

"get a \$3,000 man for \$300!!" I partially knew both preachers and if my wife had been left a widow I had decidedly rather she'd have the help of the cheaper preacher in guiding our children into the love and practice of the truth. But the lady spoke as glibly and as commercially as if it had been a horse swap.

I was in the zone of a church that was being supplemented by its State Board. I thought I saw clearly that they wanted a preacher who could help them get a larger supplement—this seemed to be the outstanding qualification required. I thought that they ought not to have asked for any supplement. But I thought I found further, that the leaders wanted to raise the salary to where they could command the services of a preacher who would lend dignity to their fair little city.

In these days of depression some whole-time churches are going to three-quarters, and half-times are going to fourth. Under such circumstances we are going to be disposed to combine the stronger churches for the popular preachers without due consideration for the less popular. Here is where our denominational garment is easiest to tear but hardest to mend. In an hour of need our natures are extremely sensitive to a slight or an imposition, and you let a brother once feel that you are willing to let his children go in want while you "fly high"—well, Solomon says, "A than a strong city; and their con-brother offended is harder to win tentions are like the bars of a castle." Jesus says, "Woe to the world because of offenses***it must needs be that offenses come, but woe unto that man by whom the offense cometh!" Again he says, "If the salt" (that is in you) "have lost is savor ***it is thenceforth good for nothing but to be cast out and trodden under foot." "Thenceforth" means from now till doom's day! Even God himself pronounces the bitterest woes on those who "offend his little ones"; and you let a brother even suspect your willingness to see his little one suffer—go scant, while you are warm and full, and you inflict a wound which neither you nor anyone else can heal. If there was ever a time when Baptists should be transparently honest and superhumanly patient, 'tis now. If there was ever a time when Baptists should do justice, love mercy and walk humbly before God, 'tis now! We are going into a cyclone under falling timbers.

In good hope behind the Blod, —R. A. Cooper.

Blue Mountain, Miss.

MORE "REMARKS ABOUT HELL"

The Editor's "remarks about hell" in the December 3 issue of The Baptist Record were interesting to me, but it produced a feeling of sadness. I feel constrained to make a few remarks about it, to bring out a few points that the Editor left unsaid. The doctrine of hell is as clear as any other teachings of the Book. To begin with: the Lord makes it plain that hell is a literal place, not merely a state of mind. In the Gos-

pel of Luke we find recorded what the Lord said about hell in a very vivid description of it. No mere man could have described it, for the simple reason that no man has ever been able to come back here who has been an eye witness of it. But the Lord Jesus knows all about it because He created and made it Himself. (Col. 1:16). It's true that many believe that His discourse about the rich man and Lazarus was a parable. I do not think it was a parable at all, but a narrative. But it makes very little difference as regards the information, whether it was a parable or not; the fact remains that it is a perfect description of the place itself. "The rich man also died, and was buried." Here we see that the body of the rich man was in the grave: "and in hell he lifted up his eyes": Here we see that the spirit of the man was clothed upon with another body; that his spirit was not left naked. This point is brought out clear in II Corinthians 5:3, with these words: "If so be that being clothed we shall not be found naked."

The spirit of the rich man was re-tabernacled, for a disembodied spirit does not see. The next thing we learn about hell is that it is a place of conscious suffering; and a place of fire: "for I am tormented in this flame." Another thing we learn is that, either it is not literal fire, or else the body in which the rich man's spirit was clothed was a kind of body that literal fire would not consume. For even though he was in the flame, yet his body was not consumed, nor his eye-sight nor hearing impaired by it. But the worst of it was that his memory was preserved, and his conscience revived. Those who do not believe in hell, but make fun of it while here, will repent when they get there; but it will be too late. The terribleness of hell is not so much the suffering of the torment imposed on the body; but the awful suffering of the mind. With the memory retained and the conscience revived the suffering of the mind must be intense.

When the rich man's appeal for personal help was denied him, then he prayed for his brethren. "They have Moses and the prophets." But he argues: "If one went unto them from the dead they will repent." No. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." And sure enough Jesus rose from the dead and was seen by more than five hundred witnesses at one time; and after His ascension, He sent the Holy Spirit down to men; and now we have the teaching of Jesus and the writings of the apostles who were eye witnesses of His resurrection, and filled and moved by the Holy Spirit to write the New Testament and still men do not believe. Hell will be more tolerable for the "rich man" than for those who go there now, because of the added testimony.

—J. E. Heath.

SEVEN DOLLARS

(By Louis J. Bristow, Supt.)
During the month of September the total contributions received by the Southern Baptist Hospital in New Orleans with which to help the

In Memoriam

WILLIAM FRANK HOBBY

This good man was killed by a falling tree November 14, 1931, at his home in Neshoba county, Miss. He was born in Nov. 1859, the son of William and Margaret Hobby. He married Miss Elnora Howington, July 18, 1886. Eleven children were given to this union, five of whom still live. His wife also survives him. He joined the church when a boy, and was a member of Providence Baptist Church when death came. He was a splendid Christian gentleman, well liked by his neighbors; a good citizen and loyal to his Lord. May the Father console his dear wife and children. He was my special friend. When a boy school teacher I boarded in his home and have loved the family since that day. We part to meet again.

—R. L. Breland.

poor was Seven Dollars.

It costs us about six dollars to care for one person one day.

There are nearly four million white Southern Baptists, and this hospital is their agency for helping the sick as a Christian ministry. They contributed little more than enough to care for one person one day last month.

That looks bad: but it is not the whole story. Read on.

The Hospital served 643 patients during the month, and of them it gave free service to the poor which cost us \$3,263.31, and which blessed many lives. For the Hospital in New Orleans is set as a Christian house of healing, and ministers to the poor to the extent of its ability. Because the buildings are not paid for, we have to earn every dollar that is paid on the debt, our ability to help the poor is limited. But some day the plant will be paid for and then we can help a greater number of poor folk. In the meantime, if anyone desires to have part in this blessed ministry of healing, the way is open. We appreciate gifts. P. S.—We have printed a booklet of "Hospital Stories" and will be pleased to send a copy to any boy or girl who asks for it.

New Orleans.

—BR—

A WORD TO CHURCHES IN NEED OF A PASTOR

—O—

Dear Brethren:

I am writing this line to you through The Baptist Record to let you know that I have some unemployed time. I can serve some other churches from Gallman, or if a church, or churches, elsewhere should require my services, I could accept other work.

I have been pastor of churches like Ackerman, Coffeetown, Columbia Street, (now Main Street) Hattiesburg; Fifth Avenue, Hattiesburg; Bowmar Avenue, Vicksburg. If any church in need of a pastor sees this, I should be glad to confer with you on the matter.

Sincerely yours,

—M. J. Derrick.

Gallman, Miss.

BAPTISTS

"Provide Child for theme of Christmas, which man memorate so much t n't it be f Sunday sc W.M.U. C ual to pro less child It costs o child in o individual support t months, a port now be glad to child.

Due to tional Car ing our and to t money we Program erly, and received the Hund very muc Board ha our Than Christmas

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BAPTISTS ASKED TO PROVIDE FOR THESE

BAPTISTS ASKED TO PROVIDE FOR THESE

"Provide a Home for a Homeless Child for At Least a Month" is the theme of the Campaign ending Christmas. During the season in which mankind of many lands commemorate the birth of Him who did so much to relieve mankind, wouldn't it be fitting and proper for each Sunday school class, B.Y.P.U. group, W.M.U. Circle, church and individual to provide a home for a homeless child for one or more months. It costs only \$10.00 per month, per child in our Home. The group or individual could pledge itself to support the child for one or more months, and send some of the support now and some later. We would be glad to give you the name of the child.

Due to the fact that the Educational Campaign was carried on during our Thanksgiving Campaign, and to the further fact that the money we get from the Cooperative Program has been less than formerly, and to the fact that the money received from designated gifts and the Hundred Dollar Club have been very much reduced, the Convention Board has authorized us to continue our Thanksgiving Campaign until Christmas.

With the year ending November 1, 1929, the Orphanage has spent more than \$35,000.00; last year we spent \$30,000.00. Next year our budget calls for \$27,000, and we have more children than ever before. So you see we are operating our Home as economically as is possible to do so. We have several families of children on the waiting list who are in extreme destitute circumstances, but we will have to place out in some kind of homes many of the children we have and refuse to take others unless some very liberal donations are received at once.

We very much appreciate the generous donations of canned fruit, potatoes, hay, corn, etc., sent our Baptist children by our people. We also appreciate the donations of

money already sent. We are not asking anyone to contribute who has already made a liberal donation during Thanksgiving.

We trust that our Baptist people will realize that the children of our home are their children, and are as deserving of our financial support as are other institutions of charity. We regret that some of our people are more liberal to other types of charity work than they are to the work with our children.

The Baptist Home in an adjoining State is asking for a \$35,000.00 offering Christmas. They have the same number of children as we have, and our budget for the entire year is only \$27,000.

A Baptist Home in a nearby State received \$2,600 as regular donations for the month of October, with no campaign of any kind in progress. We received only about \$2,000 during our Thanksgiving Campaign.

The work done by Dr. W. T. Lowrey was very reluctantly discontinued by the Board of Trustees at a recent meeting. This was done in order to reduce expenses.

—Winnie Haimes, Rptr.

A GOOD DAY AT SELF CREEK

Self Creek is a country church located twelve miles west of Starkville, in Oktibbeha county. Sunday was the day for our Every-Member Canvass, and things went off good.

Despite the enclement weather, we had a full house. Almost every member present made a pledge, and seventeen pledged to tithe. We are expecting great things from this loyal body, for they are going together. "Where there is unity there is strength." Brethren, pray for us.

—J. W. Kitchens, Pastor.

On a rainy day, a much-jeweled woman in a sable coat boarded a tramcar.

"I don't suppose I've ridden on a tram for two years", she said to the conductor, a gloomy fellow, as she gave him her fare. "I ride in my own car", she explained.

The conductor punched her ticket. "You don't know how much we've missed you", he said quietly.

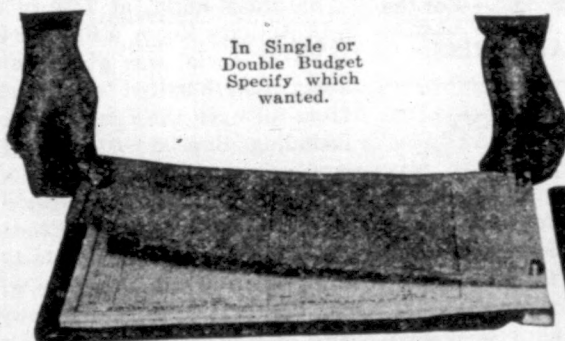
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Clear and condensed records of individual contributions and total offerings. Itemized account of disbursements—exact status of funds given at a glance. Monthly reports of receipts and disbursements, giving fullest information to everybody. Statement of unpaid bills, a first essential in modern church financing. Automatic checkings, attesting accuracy, and insuring protection of funds and treasurer.

Specimen Pages Sent Free on Request—In Your Choice of "Loose Leaf" "Bound Book" or "Card" System

THE LOOSE LEAF SYSTEM



In Single or Double Budget Specify which wanted.

Two Books—One Loose-Leaf for record of individuals, the other a forty-page permanent bound book for all other records. This system includes a 40-page permanent bound book, loose leaves for 200 names (4 names to page), covering one year's records, and a special binder—the complete outfit, \$5.50. Additional leaves, as needed, in lots to care for 100 names, 25 cents. One economical feature of this system is that the special binder may be used indefinitely, making it necessary to order only the permanent bound book (\$1.25), and as many record sheets (2 cents each) as may be required each year.

BOUND EDITION

Size, 9 1/2 x 12 inches. In Single or Double Budget Form.—Specify which wanted.

No. 1—200 names.....\$1.75	No. 4—800 names.....\$3.25
No. 2—400 names.....\$2.25	No. 5—1,000 names.....\$4.25
No. 3—600 names.....\$2.75	No. 6—1,200 names.....\$5.25

Bound books of more than 1,200 names made-to-order. Specify capacity of book when you ask for prices.

THE CARD FORM

Comprises the 40-page bound book, as described above, and 200 cards (1 name to each), 4 x 6 inches. In single or double budget—specify which wanted.

The 40-page Bound Book and 200 Cards, \$2.25. Additional Cards, 100, 50c.

BAPTIST BOOK STORE

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Jackson, Mississippi



Baptist Student Union



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V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss,
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

COLLEGE GROUP STUDIES CHARM

Last week was Charm Week at Mississippi Woman's College. Every chapel exercise was given over to discussions of those qualities which go to make a woman charming in manner, dress, and in every way. This week of etiquette was sponsored by the President of student government and the Student Secretary.

The subjects discussed all centered around charm. The following topics were discussed: The difference between being well-groomed and being well-dressed; table etiquette; etiquette of the heart; etiquette of a voice, and footsteps.

Friday evening in the dining hall there was a practical demonstration of table etiquette—the etiquette of a tea, of a dinner, of a buffet luncheon.

On Saturday morning Charm Week came to a close with a style parade, exhibiting correct dress for every occasion. Students took part in this parade.

Among the speakers helping to make Charm Week a success were Mrs. Richard Clarke, Mrs. Howard Williams, Mrs. W. W. Crawford and Mrs. Frank Montague.

M.S.C.W.

Christmas is almost here and when Christmas comes we think of Santa and good eats. And, speaking of eats, we had them last Sunday morning. Let me tell you what we did. We had a surprise breakfast in every dormitory. Each girl had a date and promptly at 8:30 each date called for his girl and took her to the "breakfast-room" of the dormitory. Here smiling girls passed out coffee and doughnuts. After breakfast, the dates took their girls immediately to Sunday school. Was it fun? Well, I guess!

And then we've been playing peanuts. Oh, you just must learn this game. Each girl takes a peanut from the basket, opens it, and finds inside the name of another girl. That girl is her peanut. All during the week, she does nice things for her. She speaks to her sweetly when she sees her, she writes her little notes, carries her fruit or candy, or does anything nice for her. Of course, no one knows who her peanut is. Then at the end of the week, a Christmas tree is held and every girl gives her peanut a toy from the dime store and tells her what her name is. The toys are then collected and given to the poor children of the town. We've been playing this game, and it's oodles of fun. Won't you try it?

Santa Claus has been good to us this past week. We had 157 at Sunday school, 5 at Jail Service, an average of 5 at Master's Ministry, and an average of 32 at noontime prayer meeting. We have started a dormitory prayer meeting in every dormitory on the campus at

10:00 each night. The attendance is unusually good.

Then St. Nick told somebody that we needed some coal, and Mr. W. N. Puckett, Columbus, promptly sent some down. We thank you, our friend, for your kindness.

Do you remember that not long ago we gave you our Freshmen Hall of Fame? Now the hour has arrived. We think of the saying:

"You can tell a Freshman by his timid looks and such,
You can tell a Sophomore, but you can't tell him much."

We wish to present to you some of our most sophisticated Sophomores. In Sunday school and B.Y.P.U. we have—

Ruth Walker, Independence; Edna Ruth Davis, Greenville; Katiebel Yelverton, Mize; Willie Grace Tull, Morton; Gladys Clement, Terry, who is also captain of the Sophomore Volley Ball team; Cecile O'Brien, Raymond, who has been active in 4-H Club work, and who has won several trips to Chicago; Vivian Duffee, commonly called Dodo, from Gulfport, who is assistant Supervisor of the B.Y. P.U. and the B.S.U. wit of the campus; Esther Bradley, Isola, who also plays the violin and cymbals in the college and Baptist orchestra; Nellie Bradley, who is also from Isola, and who plays the saxophone and clarinette in the two orchestras.

And now here comes the Sophomore "Siamese Twins," Dot McCullough and Kendal Gibson, Monticello. If you wish Dot, look for Kendal; and if 'tis Kendal you desire, look for Dot. Where one is, there the other will be also.

Miscellaneous: Bertha Walters, Jackson, publicity and B.S.U. Reporter.

It wouldn't be fair if we didn't say, "Merry Christmas and Happy New Year" in signing off. So here goes.

Christmas joy and Christmas cheer,
We send to you throughout the year.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write...
C. S. WALES
BLUE MOUNTAIN, MISS.

EDITORIAL COMMENT

Twelve hundred programs was our aim this summer in our educational campaign. Now, let's make 1,200 our aim for Student Night programs during the Christmas holidays. Any church that has one single college student represented can have a Student Night program. If you don't think so, write Lavonne Reeves or Leo Green and get some suggestions, or write Frank H. Leavell, Sunday School Board, Nashville, and get material directly from him. He has some printed programs and advertising material all ready for you.

We set our goal at 1,200 programs this summer and reached 600 or more. Let's keep our goal just as high Christmas and reach more. Let's win "victory for Christ." Is 1,200 Student Night programs too much to expect and hope for. That's victory for Christ!

Congratulations and thanks for your loyal cooperation in making our student page week before last overflow—into the B.Y.P.U. page. I like to see that kind of reporting.

Last week was Sophomore Week for the Student Page. The M.S.C.W. reporter, a very wide awake sophomore, forgot to say anything about herself. Bertha Walters, of Jackson, is doing more with the job of reporting than anyone we have ever had at M.S.C.W. Besides her many tasks as publicity man on the B.S.U. Council, Bertha is a poet. Did you see her contribution of a Christmas poem to The Record last week? She is Chairman of Civic League in one of the college dormitories. She teaches a Sunday school class of Intermediates. She belongs to Lantern, the sophomore honor society, and to the M.S.C.W. Debating Council. Since her entrance as a freshman here, she has been outstanding in college circles, especially B.S.U. activities. Well-versed in speech and writing arts, a loyal, consecrated Christian, a steady worker, a responsible Council member, we love and respect Bertha Walters at M.S.C.W.

What are you planning to give the home folks when you go home Christmas? If you go by Jackson, why not drop in at the Baptist Book Store and browse around. There are lovely gift suggestions, especially along the book line. If you aren't going by Jackson, why not write for a catalog or just write and tell them what you want?

B.Y.P.U. STUDY COURSE

Last week, beginning on Monday, December 7, and lasting through Friday, December 11, the college B.Y.P.U.'s had their annual Study Course. There were three books taught: *Our Lord and Ours*, by Mr. Auber J. Wilds, of Jackson; *The Plan of Salvation*, by the Reverend Almand, Pastor of the Fifth Avenue Baptist Church; the *Junior-Intermediate Manual*, by Miss Annie Averett, of Lucedale. There were approximately eighty-five girls taking these books.

Saturday night, at 7:30 in the B.S.U. Activity Room, a Forrest county B.Y.P.U. social was given, in which about two hundred representatives from all over the county took part, including Baptist students of Woman's College.

The large room was beautifully decorated in Christmas colors, pine and holly. Interesting contests were enjoyed, in which the four groups, red, whites, greens and yellows, vied with each other for the highest honor. Miss Jeanette Lawrence, Student Secretary, had charge of the social, and led in most of the games, assisted by Miss Jeffie Harold, of Petal.

Punch, cakes and mints were served to the numerous guests.

Never before has such a large crowd been so well entertained.

Dr. L. H. Martin, Executive Secretary of the Education Board, was a Woman's College visitor on Sunday. He preached the morning and evening sermons at Immanuel Baptist Church. Dr. Martin is a friend to everybody, and Woman's College always welcomes him.

Wednesday morning in the chapel, a demonstration exercise was given, showing the student just how a Student Night Program is to be put on in the various churches during Christmas holidays.

Wednesday evening, December 16, at 8:00 o'clock, the Christmas Cantata, *King of Kings*, was presented by the church choir of Immanuel Baptist Church, under the capable direction of Mr. M. L. Varnado. Many good singers from Hattiesburg and near, also took part in the rendering of the program. The filled church house was evidence of the popularity of the Cantata.

SACRED CONCERT

A sacred concert in song was presented to the public Sunday afternoon at 4:30 o'clock in Tatum Court. The program was sponsored by the music department, under the direction of Mr. Grady Cox, head of the department, assisted by several members of the faculty of the Fine Arts Department.

At the close of the program, a small offering was taken for the poor of the city.

B.S.U. Reporter, M.W.C.

STUDENT NIGHT

To Mississippi Pastors:

Perhaps you have already received a suggested program for Student Night from Mr. Frank H. Leavell, our Southwide Student Secretary. This program will be staged in hundreds of churches throughout the South, December 27. We covet your prayers and cooperation.

It is not our purpose in this presentation to bring personal glory to students. Our sincerest desire is to inform our people at home what is being done on the campus in carrying out our denominational program and to make stronger the tie that binds us to them.

We trust that, if you do not already have a program arranged, you will lend your assistance to our plan by utilizing every student in your church on that particular night. It will be a great experience for the students.

Last year Mississippi led the South in the number of Student Night Programs given. Surely, this year will be even more noteworthy, and we shall realize our theme: "Mississippi for the Master's Mission."

Whole-heartedly,

Leo Green,
State B.S.U. President.

RENTER WANTED! I have a fine proposition for a renter who has his own teams and implements on my Plantation in Copiah county, Mississippi, west of Hazlehurst. Good home, fine lands, great pasture for cattle. Improvement work enough to exchange for first year's rent. House now ready for occupant. Young couple who want long contract preferred. Address at once, S. E. Tull, Middlesboro, Ky.

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